

# Evangelical

## Christendom

Sept.-Oct., 1921.

"Unum  
Corpus  
sumus  
in Christo."

### Christ and the Creeds.

ON another page we include a special article entitled "Has Christianity a Creed?" to which we desire to draw special attention. It is not long since the World's Evangelical Alliance convened at Westminster a series of meetings for re-affirmation of Fundamental Truths, the report of which, in volume form, is now in the press and will be published shortly. The necessity for such witness is emphasised by the report of the Conference held during the month of August at Girton College, Cambridge, under the auspices of the Churchmen's Union, the Conference subject being "Christ and the Creeds." In a recent issue of the *Church Times* Bishop Gore deplors the public nature of such Conferences, possibly on account of the prominence given to some of the utterances of the speakers on such vital questions as the Divinity of Christ, His Virgin Birth, and the fashioning of new creeds congenial to modern criticism and thought. We cannot, however, be too thankful for the publicity accorded to the discussions at Cambridge, or for the full and official report which appears in the September issue of the *Modern Churchman*, which is before us as we write. If any of the speakers have been misrepresented in the Press they suffer no such treatment in the official report, which calls for careful reading and study for, apart from profound disagreement with their inferences and conclusions, it is only fair to state that the discussions were reverent and exhibited an apparent religious spirit. They are the more dangerous on this account. In the compass of a brief examination it is impossible by quotations to give a full explanation of all that is at stake if these modern Churchmen are right, but some idea of the issues may be gathered from the following quotations from the official report; for instance Dr. Rashdall, Dean of Carlisle, in an address on "Christ as Logos and Son of God" stated:

"Jesus did not claim Divinity for Himself. He may have called Himself, or more probably allowed Himself to be called, the Messiah or Son of God. But never in any critically well-attested sayings is there anything which suggests that His conscious relation to God was other than that of a man towards God, the attitude which he wished that all men should adopt towards God."

Incidentally it is interesting to note that Dean Rashdall has adopted a militant attitude towards the Press references to his extraordinary utterances at Cambridge, and preaching on the subject in Carlisle Cathedral he is reported as stating that "we cannot show that our Lord ever made any express claim to be God by quoting the few passages in which the Christ of St. John's Gospel may be supposed to make such a claim because the discourses of the fourth Gospel have been more or less coloured by the ideas, the reflections, and the interpretations of the evangelist." How dangerous and we may add how delusive, if we affirm the Divine Inspiration, Authority, and Sufficiency of the Bible, such statements are must be patent to all who kneel in the presence of Christ and say "My Lord and my God." These words are associated

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with the Thomas incident, inconvenient to the critics of our Lord's Divinity, and hence we note in the address delivered by Professor J. F. Bethune-Baker on "Jesus as both Human and Divine" the following statement:

"I think I mean quite as much as the Fourth Evangelist meant when he *created* (the italics are ours) the St. Thomas narrative to become the classic expression of faith in the incredible, *credo quia impossibile*, and as he meant by the words he assigns to Jesus Himself: 'He that hath seen Me, hath seen the Father.'"

The inference from this statement is obvious; to our mind it is monstrous.

Much more might be quoted as evidence of how these modern Churchmen restate the most profound and sacred Truths of Evangelical faith and in exchange for bread offer a stone. Even Canon Barnes, a speaker at the Conference, appears to have been concerned by some of the utterances, for we note that in a concluding sermon on "The Present Situation" he announced his difficulty in summarising the results. We note thankfully also that the Canon criticises the avoidance by the Conference speakers of "questions concerning reconciliation, redemption, salvation." He adds, "I regret the omission because such matters are central in Christian experience." A question he did not ask or answer is this: "Can the views expressed in some of these papers do anything but destroy the essential content of the Gospel as presented to us in the New Testament and as proved by the experience of centuries and of multitudes of believers?"

The value of the Creeds appears to be greatly enhanced in the light of the Cambridge Conference. Even the brief basis of the World's Evangelical Alliance is made to stand out as an Evangelical beacon, and a rallying centre for all those who maintain the old landmarks, or may we use a Scriptural quotation, and say "the Faith once delivered unto the saints." It is not so much a question of interpretations as of facts. Either the Bible is trust-

worthy or it is not. Either Jesus was God or He was not, and if He was not, reverently we add, He was the greatest impostor in history, and no attempt to reconcile his humanity with some sort of divinity in which man is or can be an equal sharer, leaves Him as the Divine Saviour of mankind.

Modernists have made great claims for themselves. They make great claims for their restatements, but they have little to give in exchange for the historic Creeds but professorial criticisms and hypotheses, most of which the average mind is quite unable to understand, just as it is unable to understand and reconcile their remaining in positions of ecclesiastical emolument while criticising if not denying the Creeds which they have accepted and vowed to maintain. Our condemnation of these papers and of the attitude revealed conspicuously by several of the writers is not based on the idea that it is impossible under the guidance of the Holy Spirit to reach a more adequate statement of Christian Truths than is given to us in the Creeds, and which have been the anchor of the Church throughout so many centuries and in many a storm. That would be to assert that the Creeds were inspired of God as truly as the Holy Scriptures are. What we condemn is the clear tendency to evacuate Christian Truth of essentials which the modern mind may not be prepared immediately to admit. We agree with the writer who said "the conversion of the modern man to Christianity is a better programme than the conversion of Christianity to suit the modern man."

The Cambridge Conference and the views of Canon Barnes, Dean Inge, Dean Rashdall, and others have aroused concern beyond the pale of Evangelicalism. We note a letter in the *Church Times* for September 2nd in which the writer, apparently a high Churchman, states:

"It must have struck many who read the utterances of those who spoke at the Conference promoted at Girton College by the *Churchmen's Union*, that, to put it bluntly, an attack had been delivered on

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the fundamentals of the Christian Faith; and that, not by outsiders, by men who openly and frankly accept the position of hostile critics and are eager to maintain that position, but by those of our own household, by Deans, Canons and recognised Professors and Teachers of Theology. The attack leaves most of us clergy unmoved; we do not agree with the views which emerged from that unhappy gathering. If we found ourselves in any sort of agreement, let us hope we should be sufficiently honest to go outside and not claim to remain within a body whose fundamental teaching we had denied. . . ."

and he continues:

"There are, in all such parishes, large bodies of keenly intelligent men and women who are on the fringe of religious thought and experience. Their best friends would hesitate to call them devout. But they are obviously hunting after something which they are half inclined to think a working, practical Christianity may give them. They are thoughtful and genuinely honest. Their hand is fumbling with the door-knob, they are on the point of entrance; and then—the Girton Conference! Not the rank and file; not the gathering together of two or three vicars and rectors; but scholars—men who profess to teach and lead. That is where the danger lies. These people, who want to come in, will most assuredly take their hand off the door-handle and let it turn back again, because the men who have done this thing are 'The Heads,' Canons, Deans, Professors. 'If they do not know,' the people will argue, 'who should?' I venture to think that that Conference will do more harm to the cause of Christ in England than anything that has happened for years, unless its conclusions are definitely and distinctly repudiated by a large and authoritative body as soon as possible."

The writer of this letter goes to the point. It is the man in the street, those also on the fringe of our congregations, who are mostly concerned and who think there is no assured message of Gospel upon which faith can rest. Speaking at the Ecumenical Methodist Conference at Westminster the Rev. Samuel Chadwick,

President-Elect of the National Council of the Evangelical Free Churches, said:

"The explanation of the people's attitude to religion was partly in the peculiar temper of the age, and partly in the essential character of the Christian religion. Distinguished teachers in the Churches contradicted each other. Men eminent for scholarship denied in conference the creeds they repeated in worship, and the people did not understand the honesty of a religion that ate the bread of the Church and kicked up its heel against it. The note of authority had gone out of preaching, the ring of certainty out of testimony, and the heart of the Shepherd out of the work of the ministry. The sense of awe had gone out of religion. The Churches were ignored because they failed so ignominiously to live their own Gospel. They preached brotherhood and refused to meet one another at the same table of our Lord. They talked of union and could not unite. They professed equality and showed respect of persons. They claimed a heavenly citizenship and delighted in the prizes and pleasures of the world's vanities. The world expected bigger and better things of the Church than it had found."

What we have endeavoured to say we have said in the spirit of love, and from feelings of deep concern, which will be shared by all readers of this magazine, as by a multitude beyond. We do not like to speak of cleavages—the greatest schism is separation from one in whom we acknowledge the Holy Spirit to be dwelling, and yet we know of devout believers who are exercised concerning the apparent theological landslide manifest at the Cambridge Conference. In our last issue we wrote of Revival, of its workings in East Anglia, of its need everywhere. The antidote to Cambridge is Christ—the Christ of God manifested in the power of the Holy Spirit and, as at Pentecost and during successive seasons in the history of the Church, coming to replace the old critical and mechanical order with new spiritual life and power—a time of refreshing from the presence of the Lord.

H. M. G.

## Notes.

**Revival.**—"God's people everywhere are thrilled with expectancy." This is an extract from the *Life of Faith*, a contemporary which has always maintained consistent large-heartedness in its earnest witness to spiritual life and work. The statement is a tonic for these anxious and strange times, suggesting the existence of a multitude of Christians intense in their desire for a new spiritual awakening, a re-manifestation of the presence and power of God the Holy Spirit. This may not come as in 1839, or as during other historic periods when there has been a coming of new spiritual life and power in the Church, clearing away the mists occasioned by theological controversies and declensions, and lighting up with the sunshine of God's love in Christ Jesus the valleys of unbelief and the hills of faith, but expectancy is in accordance with promise and the time and way are in the Father's hand. It cannot be doubted that God has been working in East Anglia. Even if we remove all that is associated with the human element, stirring scenes have been and are being witnessed. That this has been observed over a wide area is evidenced by a remarkable article entitled "Revival" which appeared in *The Times* on Saturday, September 24th. We reprint the article on another page. To focus interest upon the subject, to hear from wise heads and lips of what God has been doing in East Anglia, and to wait upon God to know His mind and will, the Council of the Alliance have decided to convene a central united meeting, which will take place on Wednesday evening, Nov. 2nd, in Westminster Congregational Church. We invite the attendance of all who can possibly be present, and their help to make the meeting known to others, particularly to clergy and ministers of all denominations. The subject is a challenge to the Churches. It is for all to wait upon God for a new revelation of the power of the Holy Spirit in quickening and sanctifying Revival.

**Revival in Russia.**—In our last issue we included further extracts from the letters of our Agent in Esthonia, Mr. Adam Podin, and are glad to know that these have found widespread mention in various newspapers. There has been and is much Prayer for the Baltic States and Russia, and it would seem that above the blight of Bolshevism God is working in the hearts of teeming millions in these lands, whose well-known religious zeal is largely without knowledge of the truth as it is in Jesus. The *Morning Post* of September 27th prints a message from Helsingfors stating that "people who have lately arrived from Russia declare that the religious revival extends all over the country, and is noticeable in the rural areas as well as in the towns. . . . The people, in Biblical language, look for a sign; they despair of the alleviation of their lot by human aid, and at the same time they cannot believe that

Providence, their faith in which has been so signally renewed, will not intervene." In the meantime the Russian famine is drawing out the sympathies of many, and large relief funds are being raised in Great Britain and in America. The World's Evangelical Alliance has always confined its efforts in such crises to the relief of Christians, often, in countries such as Russia, the most needy of all, particularly Evangelical Christians. We shall welcome and will forward intact any sums which may be entrusted to the Alliance for relief of starving Christians in Esthonia and Russia, the safety and wise distribution of which is ensured.

We are able to include under this heading a further letter from Mr. Adam Podin, in which he again makes reference to the Leper Asylum, for which he pleaded when visiting England, and for whose relief several friends have entrusted to us sums which have been forwarded direct to Mr. Podin. Mr. Podin writes on August 25th:

"You will excuse me for not having written to you earlier, but if you would have been near me you would instead of dissatisfaction tried to help me. We have been so busy doing the work for our Master that not only in day-time but even nights have been spent in travelling and preaching. In six weeks last Sunday I was for the first time home preaching in my own church. Many open doors are before us and as we have so few men to do the work carefully so it lies on us. Beside our regular evangelical tours I can say the Lord has blessed me in other Mission work very richly.

"Some two weeks ago I paid again a visit to our poor Leper Asylum. I preached to them and baptised one of them. At the service six other souls, poor lepers, were soundly converted. One of them was such that had appointed the very day when I arrived there and preached the Gospel to commit suicide. Everything had been ordered to make an end of the earthly misery. Now I was sent to rescue her. She heard of the love of God and the power of the Gospel, and there she was saved with five other lepers. On their invitation I went two weeks ago and had a most glorious time, baptised three. Some were put on probation. Poor things, they are so distressed, and the only comforter that has done something for them has been through the grace of God. Some of them have no shirt on their body. When we went away they all stood on the roadside waving their handkerchiefs as long as they saw us off.

"Another very blessed service the Lord gave me for Him to the Postal Telegraph and Telephone officials. Some time ago Miss Edmonstone had paid in £10 in the British and Foreign Bible Society for distribution of the Word of God to the Post Telegraph officials.

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"As I had the books I went to the General Postmaster explaining him my desire. He was so kind and promised to arrange in a week's time a special meeting for me. It was a splendid meeting. Several hundred men listened to the preaching of the Gospel, and some as they expressed themselves heard such truth for the first time. It was so marvellous that the meeting should take place in the Government building, where the Gospel never had been preached before. The Lord was with us, and after the Holy Baptism, the dedication and Lord's Supper was celebrated all under free heaven, under huge trees that gave us a shade for the burning heath.

"After the lunch we had arranged a 'feast of love' for all the lepers. Long table was spread covered with several cloths. As we sent some weeks before American fine flour, butter, sugar, and biscuits, and other things, so these gifts were on the table. All the lepers that had fingers were sitting round the table and enjoyed the white bread, which they had not tasted for a long time, and sweet tea. Here I told them again of the love that gave Jesus to die. Several of them promised to turn to the Lord, who said: 'Him that cometh to Me I will in no wise cast out.'

"It was such a silent and earnest listening that one could see the Lord was there. After finishing my speech I gave away the Bibles to the officials, all of whom were anxious to get a copy. There were three times more officials than Bibles, so only a part could get them, the rest had to be satisfied with what they heard. But I promised that each one who has not a Bible will get one. The General Postmaster made a beautiful speech praising such a service and token of love from the English Postal Telegraph and Telephone Officials and asked me to thank them and send their greetings to those in England lifting up their hands. Praise be to God. In one place we had two days mission where several souls were converted. One young lady student has been sent as a delegate from the distant society to bring greetings to the young men and women's Association. As the word of God was preached in power this young lady left the place, going in a separate room; on her way she gave to my wife a slip of paper with the words: 'I trust you and want to speak with you.' My wife went soon after her; there she confessed her backslidings and was sorry for not having followed more closely her master. Soon several other souls sought salvation and as we had no other room to take them aside so we took them in the same room where the sick soul was lying on her bed. This was a blessed hour. All those anxious souls found Him who has loved them and given Himself for them, and the sick one was healed in her soul as well. We closed our mission, went away, and this young soul was called home soon afterwards. Is it not wonderful how the Lord leads? Now as our Conference will be soon held two English ministers will help us and serve with the Word, Rev. G. C. Grubb and Evangelist James Lees, who will arrive soon. Rev. G. C. Grubb is here already

with his dear life companion. Please pray for us and our Convention. We have nice revival but we need men who can trust the Lord and believe His word and go forth as messengers of our King.

"ADAM PODIN."

**The Church and Amusements.**—The prevalent identification of the Church with worldly amusements is a matter for concern. We are glad to see that Dr. Meyer spoke out on the subject at the closing meeting of the Scottish National Sabbath School Convention at Dundee, the Marquis of Aberdeen and Tenuair presiding. According to a newspaper report Dr. Meyer said:—

"I entreat you to keep your Church pure and holy, and never to allow a dance or a whist drive or any amusement of a worldly character to be associated with the congregation. I have told my congregation in London that directly they decide to hold a dance or anything approaching to it I will resign my pastorate. The Church has every right to draw a distinction between recreation and amusement. We might recreate the body by playing-grounds, by football, tennis, and cricket, and if the young men and young women walk home hand-in-hand afterwards we should not mind. I draw the line between that and comic songs or dances or anything that will vitiate the pure atmosphere of the Church of Jesus Christ."

We do not approach this subject with any desire to determine individual conscience in regard to amusements. Let every man be fully persuaded in his own mind, and let us not judge one another, for all must stand before the judgment seat of Christ, but, as Dr. Meyer pointed out, there is a growing tendency to admit the dance and the whist-drive as part of the organisation of many Churches with corresponding atrophy of spiritual life and power. At a sea-coast resort recently a local dramatic company were advertised from the pulpit of the Church and on the following Sunday evening at the close of the service the same company gave a concert in the Church, some two hundred people being unable to gain admission.

**The Malta Mission.**—We continue to receive excellent reports from Mr. Falzon and Mr. Maggi the Agents of the Alliance in Malta. We ask continued prayer for them in their difficult work. Strenuous efforts prevail to secure an addition to Clause 56 of the new Constitution stating that "the religion of Malta is the Roman Catholic religion." The Council of the Alliance have this important matter under constant review. As recently as their last meeting they considered the subject in the light of the forthcoming visit of H.R.H. the Prince of Wales to open the new Malta Legislature, also that of a deputation to the Secretary for the Colonies, Mr. Churchill.

**Korea.**—The Council have now replied to the recent letter from the Government-General of Korea in reply to their representations, and have included reference to unsatisfactory reports from

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Korea concerning the imprisonment of Pastors, Elders and other Christians, particularly in North Korea.

**Rev. W. Y. Fullerton.**—As our readers know, the Rev. W. Y. Fullerton, a Member of our Executive Council, is in New Zealand, recuperating after a temporary breakdown requiring prolonged rest. The Executive Council sent him a telegram, embodying Psalm cxxi. 8, which was despatched to reach his ship when it called at Ponta Delgada. The Secretary has just received a cordial letter from Mr. Fullerton, dated from Rotorua, the hot springs district of New Zealand, and the land of wonderful geysers and Maori life peculiar to the North Island of New Zealand. Mr. Fullerton says: "We are here in winter at the moment, weather-bound owing to the state of the roads. The people are pleasure seeking, business is slack, the Churches poorly attended. Mr. Kemp of the Auckland Tabernacle is attracting crowds and arousing considerable attention by his Saturday talks on dancing, theatre, movies, etc., as well as by his Bible School on Thursdays. We go to Australia on 18th, and hope to start home by the Blue Funnel boat *Ulysses* from Adelaide at the beginning of October, arriving in England (D.V.) in the middle of November."

**Death of Lord Reay.**—We record with sincere regret the passing of Lord Reay, K.T., G.C.S.I., G.C.I.E., etc. a Vice-President of the Alliance, and to the last actively interested in its work. Lord Reay joined the Council in 1908 and gave valuable assistance whenever appealed to. The Council in meeting on September 22nd received with deep regret the news of his sudden demise.

**The Week of Prayer, 1922**—Arrangements are well advanced for the universal observance of the Week of Prayer, 1922. On another page we give the full letter of invitation and world programme, together with signatures evidencing the central place this feature of Alliance work occupies in the life and work of the Church Universal. Signatures from more distant parts are still outstanding. The Week of Prayer next year happens to fall on the first day of the year, the dates being Sunday, January 1st to Saturday, January 7th. Some six thousand representatives have been written to during the past two months concerning local arrangements, and we trust there will be response in keeping with the keen desires manifest everywhere for closer Christian Unity, both as between Churches and Christians.

**Missionary Reunions.**—The monthly Missionary Reunions at the Alliance House will be resumed in October, taking place on the third Thursday of each month as heretofore. Will all our Members and readers please note this, and accept a hearty invitation to be present. The meetings commence at 3 p.m., and the dates for the next three months

will be as follows: Thursday, October 20th at 3 p.m.; Thursday, November 17th at 3 p.m.; Thursday, December 15th at 3 p.m. H. M. G.

The Executive Council of the World's Evangelical Alliance at its July Meeting assembled in large numbers, as it was known that a presentation was to be made to the General Secretary on the occasion of his marriage to Miss Adrienne May Punnett, which was solemnised by the Ven. Archdeacon Joynt, on Wednesday, August 3rd, at Merstham Parish Church, among the company present being Rev. R. C. Gillie, our Honorary Secretary and President of the National Council of the Evangelical Free Churches. Vice-Presidents and Members of the General and the Executive Council cordially combined to show their esteem for Mr. Gooch and their gratitude for the services he has rendered the great work of Christian Unity and Religious Freedom throughout the world. They know intimately the tireless activity he devotes to the Alliance, his ceaseless enthusiasm and his self-denial in his efforts to bring closer together those who are already "one in Christ." Every member of the Executive regards Mr. Gooch as a personal friend and when our Treasurer, Mr. R. C. Hart-Dyke, in well chosen words expressed the goodwill and friendship that inspired the spontaneous gift of a solid silver salver and a substantial cheque he knew he was speaking in the presence of men who were whole-heartedly with him in the personal warmth he threw into his sentences. All realised that the present position of the Alliance is mainly due to the zeal and energy of Mr. Gooch who has a rare gift for seizing the opportunity and making use of every opening for the advancement of Evangelical Christianity and Christian Union. Reference was made to the historic Queen's Hall meetings which brought into one building men and women who recognised that they were one in all essentials and believed in the power and privilege of prayer. As Mr. Hart-Dyke said, it is not in the public view that the hardest work of the Alliance is done. A world wide correspondence, the daily meeting of problems that may at any moment become grave, the unceasing necessity of weighing advice to be given to inquirers and the duty of acting promptly and wisely when matters of international moment are at stake make the General Secretary of the Alliance an official whose personality is of the utmost importance. Mr. Gooch has been blessed by God in the work to which he has been called and the Council rejoiced that he had found one who will be his constant friend and companion in the privileged position of service which he occupies. Mr. Gooch warmly thanked the Council for the gifts and declared that the confidence of those who worked with him was one of the sources of whatever success had been vouchsafed him in meeting the difficulties he had to face. God had been with him and those with whom he served in the work that had been done and to God he looked for strength to enable him to continue it in the future.

T. J. P.

## Has Christianity a Creed?

A Criticism of the Recent Girton Conference of Modern Churchmen on "Christ and the Creeds."

SINCE the days of the Gnostics there have always been men who profess to be Christians and do not wish to be bound by any definite belief in Christian history. We have read many attempts to reduce the Faith to a philosophy in which the Life and Person of Christ as historic factors have little or no place and the general attitude of mind is expressed by the words "a fundamental religious creed should not depend on questionable history." But if Christianity be an historical religion depending for its knowledge of God on the revelation in time and space of our Lord Jesus Christ, then the problem narrows itself down to the consideration of the question "have we any history that is not questionable?" Christendom with one voice—until recent years—maintained that the New Testament Records of the Birth, Life and Death and Resurrection of our Lord Jesus Christ are unquestionably historical and can be trusted as true. Philosophy may assert "that the Divinity of Jesus Christ does not necessarily imply the Virgin Birth or any other miracle" but this is arguing as if we had not documents on which we base all we know of the Lord Jesus Christ and it is quite another thing to argue that He would have been none the less Divine had He lived without being born of a Virgin, lived a life not marked by any miraculous occurrences, and passed out of the ken of men without leaving any evidence of His atoning sacrifice for Sin and Resurrection from the dead. We can only get rid of miracle by writing down the New Testament as a record by deluded men of what never took place and no amount of clever pleading will enable us to avoid the conclusion that what is false in fact may be true in faith—that truth and falsehood not only co-exist, but the very documents on which we rely to give us the truth are such a medley of what is true and untrue that it is impossible to extract the truth unless on the principle that has been applied "whatever is most unlikely in word must be true." Surely our Faith cannot remain as a witness to truth if the very foundations for all our thought on the Christ be considered untrustworthy?

It is easy to make play of the consequences of the acceptance of Modernism, by quoting the words of a clergyman who remarked after its exposition: "I do not ask whether the views put forward in this paper are true or false, but what I must ask is this: If these views are true, what is to become of us?" It is certainly a minor matter whether the clergy are to be without occupation because

the doctrines they teach are discovered untrue, but it is a matter of infinite importance for mankind whether the hope of the world is a lie or not. Anything that lends support to the opinion that ministers of religion speak to a brief that cannot be believed true and is not believed true by themselves, helps to kill faith in Christianity. The man who asserts professionally in the pulpit what he holds in his heart to be untrue, is a living lie and a mockery of all that is honest and of good report. But is there not something strange in men who thus comment with a certain amount of lofty scorn on looking to consequences tearing to pieces with a light heart the documents of the New Testament and the belief of Christendom? Does it not carry with it the conviction that those who recorded the Life of lives were either dishonest men professing to follow Him who declared his heart homage to truth and circulated untruths to give Him importance or that they were deluded nincompoops who were ready to accept anything and everything with a credulity that is past comprehension? We cannot avoid asking this and we wonder how from such a fountain there came the beneficent stream that has done more to make mankind something of what it ought to be by the planting of Pauls and the watering of Apolloses throughout the ages. Men who hold the New Testament to be the greatest and most trustworthy book in the world have as good a right to their opinion as the impugnors of its fidelity to fact and its whole-hearted honesty. They have to explain its existence and its uniqueness in the world's literature. Even men who have not been distinguished by their belief in the Divinity of Christ have stated that unless He existed and was what He is described, the book itself is a greater wonder than the Central Character it enshrines.

The Cambridge Conference especially found itself up against the Fourth Gospel in the endeavours of its members to reach a new Christology. We are told that its discourses "are the product of the Christian experience and that theological reflection of a disciple. The Fourth Gospel tells us what the Johannine Christology is, but we must go to earlier sources if we wish to know whether this is the Christology of Jesus. Unless, therefore, those who discuss together the theme of 'Christ and the Creeds' have adopted *modern methods* in the study of the New Testament (we do not say *recent conclusions*) no possible agreement can be reached and little good can be done by discussion." Here at once we come to the

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real root of the question. Do not so-called *modern methods* involve *recent conclusions*? Are not the methods themselves the source of the conclusions that are placed in a different category to the methods? Modern methods consist in laying down as necessary postulates for all discussion the ruling out of anything that savours of the miraculous and the miraculous is considered all that cannot now be reproduced by any knowledge of nature that is open to us to employ in our laboratories or hospitals.

Not so long ago the miracles of healing were ruled out as the inventions of the pious reflections of the Evangelists. But they have been reinstated because psycho-therapy proves that mind healing is possible. One of the Cambridge speakers says: "With the exception of one or two discordant stories such as the Gadarene swine and the cursing of the fig tree, with which criticism is fully able to deal, the Gospel miracles, in strong contrast to those of the apocryphal Gospels or mediæval legends, show an absence of sensationalism and a purely unselfish desire to lessen something of the misery of the world, which make them a harmonious expression of character." Then we come to the conclusion: "The Virgin Birth, miracles, omniscience, the empty tomb, titles such as the Messiah, Son of Man, Logos, Son of God—in so far as these conceptions may be open to debate, it is not because they set Jesus too high, but because they are all partial, one-sided, inadequate to do justice to the Central Figure of history, to One who, by what He was and by what He thought, revealed to mankind the perfection of God and of Man." What does this mean but that we are to take from the Gospels in accord with "modern methods" everything that does not fit in with the objections of the writer and his friends to the irruption of the non-ordinary—we avoid the word supernatural as we do not believe in any conception of all that is, that does not embrace God—in order that we may have something which is credible to reason? We have seen this method employed in the works of Modernists until it became a mere matter of individual taste what is what is not credible in the New Testament. This, too, is written—at a time when Science is revealing that the old conceptions of matter and the latent powers of the universe are very different to what Science taught even five and twenty years ago. The incredible of yesterday becomes the commonplace of to-day and we venture to say that what has happened in regard to the Healing Miracles will be found equally the case with reference to the Nature

Miracles. How can it be otherwise if the Central Figure of the Gospels of Whom it is said "all things were made by Him and without Him was not anything made that hath been made"? Because we believe in His Deity we prefer to accept the Gospel narratives rather than the evacuated message of Modernists.

Is the Fourth Gospel to be thrown on the scrap heap as untrustworthy? Unless this be done the main contentions of the Cambridge thinkers fall to the ground. Even among them, voices were raised against the tendency or rather the dogmatic tone adopted with regard to it. One speaker, who took a very "advanced" position said he was reminded by one of the most eminent of the scholars who intervened "that the problem of the Fourth Gospel is by no means so far settled as many of us probably suppose." "The higher criticism of the Fourth Gospel is still to me a problem, not a *chose jugée*," Dr. Stanton in his recent work—although it holds opinions that we believe will not stand, plainly says: "There has been and still is inclination on the part of many critics to pay too little respect to widespread traditions. This has been a natural reaction from the habit of accepting them in their entirety without question; but it may be expected that a more balanced view of their value will yet be taken." "Because a First Century writer saw the implications of our Lord's teaching, his testimony must be jettisoned," is the verdict of Modernism. For us there is no reason whatever to state "The Synoptic portrait of Jesus is not a product of the Church theology, but something that has survived *in spite of it*." Remember that only a few decades intervened between the so-called Church Theology of the Fourth Gospel and the writing of the Synoptic record. Is there anything in the Fourth Gospel that goes beyond what St. Matthew writes as coming from the lips of the Master Himself: "All things have been delivered unto me of my Father; and no one knoweth the Son, save the Father; neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and we shall find rest unto your souls. For my yoke is easy and my burden is light." None but God incarnate could speak words such as these. The Creed of Christendom asserts that He is God manifest in the Flesh—very God of very God, incarnate by the Holy Ghost of the Virgin Mary. T. J. P.

## Christ and the New World: A Call to Personal Service.\*

I.—By Rev. Herbert R. Anderson (*Baptist Missionary Society*).

It is said that for every one man in the trenches eleven men were needed away from the trenches; that is true of all work, and of the work which specially calls for our consideration this afternoon. But I desire more especially if I can, with God's help and on Christ's behalf, to lay before you certain considerations that should give the clarion appeal from the worlds that know not Christ to the churches of Christ filled with those who say they love and desire to serve Him.

I want to take the words from a short poem which was written early in the war, but which to me was a poem with a prophetic voice. The words were these:

Ye who have faith to look beyond  
The tragedy of the world at strife,  
Who trust that out of dark and death  
Shall rise the dawn of ampler life,  
Rejoice, whatever anguish rend your heart,  
That God has given you for a priceless dower  
To live in these great times, and have your part  
In Freedom's crowning hour.  
That you may tell your sons, when gleams the  
light  
High in the heavens, their heritage to take,  
We saw the powers of darkness disappear,  
We saw the morning break.

Now it is those words in the heart of that poem—"Your part in Freedom's crowning hour"—that I wish to take as the motto around which to deliver God's message to you, through me.

Your part. The first thought that comes to me in regard to those who would seek work for Christ, either here or abroad, is that the initial thing is in the love and heart and will of Christ. Ye did not choose me—I chose you—and appointed you that ye should go to Jerusalem, to Samaria, to Asia, Europe, the ends of the earth and bear fruit. Behind all service for Christ, in any part of the world, there must be the call of the Master. Some may say—Well, that settles the matter so far as I am concerned, because I have not felt that Christ has called me. Why has Christ brought you here to-day? May it not be that this meeting—and all the prayer behind it, all the arrangements that have been so full of anxious thought for some—has been Christ's method of bringing His voice

\* Addresses given under the auspices of the World's Evangelical Alliance at the Queen's Hall, W.

to your ears to-day, and oh that you might—many of you, one in twelve—hear Christ saying that He has appointed you. Yes, your part.

Well now, I want further to say that I believe that Christ looks down on this earth of ours to-day more with a face of smiles than a face of tears. We know the condition of the world, we know what we have passed through, we know that nations are still reeling from the effects of the terrible war; we know that cynical, non-religious countries are saying—Yes, they want to send messages of Christ to us, and look at their land, flowing with the blood of millions—mostly Christians. Oh, if we have the faith to look behind—to look not only behind but beyond the tragedy of the world at strife. And I say this, that one who has realised something through life in the East, of what are the movements which are going on beneath the surface of things, may see there things that are a clarion call to more service on the part of Christ's Church for these lands, and are clear indications—despite all the world is doing—that Christ intends to be crowned Lord of all.

Three things I would mention to try to help you to realise how irresistible is the call of the Foreign Field to you who live in Christian lands. The first is—There is a marvellous desire for freedom; there is a feeling that there is something greater and grander that may be known and should be had, and whatever part of the great heathen non-Christian land it may be in which we, on your behalf, work, we are conscious that here and there among almost every part of human society, there is this passion for liberty: "Your part in Freedom's crowning hour."

Take India, for instance. You have got the depressed classes there, millions of men and women; they do not know after what it is they stretch; they realise there is something that may break the fetters from a bad and troublesome past. Some are going to the Mohammedans, and others—numbers of them—are being attracted to the Christian Church. Think of the movement among women and children—the emancipation of women, whether in China or India. In all parts of that land there is a vision of a bigger life for every woman, and a tremendous call by the Spirit of Christ which has given woman her liberty, which is the only power truly to give the liberty the Eastern woman needs.

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Take the children. What is this enthusiasm for knowledge? You have it in every province in India. You find all men hungry after a bigger knowledge than they have had. It is a sign of that spirit which can only be met by those who take to them the spirit of freedom which is in Christ.

The second point is that we have in these foreign lands a glorious new vision of human personality. It is the Christ vision. If you think of India, and what India means after three thousand years of pantheistic thought, if you bring into it, and get to know its social reform, what India is in regard to its caste system, and what it is doing in the way of controlling the individual life—I say there has come that vision, that wonderful vision, that there is something in the individual greater and grander and more hopeful of perfection than the East has ever realised. In politics they want franchise for the individual; in social life they want betterment for the individual; in education they want the single individual child brought into the knowledge of a larger life; and even in religion you have in their vision of a future a new reverence for personality, and I say this is one of the great needs which calls the Church of Jesus Christ. It is only through the living voice and the personal influence for Christ and on His behalf, that all this feeling of reverence for personality shall be trained along the lines that He would have it go.

The third point which I think would be a claim to those who wish to serve Christ to the utmost, and are willing to take the cross and follow Him, is that beautiful spirit of comradeship—one of the legacies of the awful war, for which we may thank God. Now it has been coming all the years, apart from the war, and would have come despite the war, but here it is, and it seems to me that Christ is glad as He sees the spirit of comradeship moving among peoples and nations, among religions and churches, along the line of that which will most quickly bring that love to the human race which He came to give. Yes, I say, "Freedom's crowning hour" suggests the

spirit of comradeship that is abroad in the world to-day, and we want missionaries—men and women, servants and slaves of Jesus Christ—to go and spread this comradeship and to enter into all the problems and difficulties that it has created, in order that Christ may be crowned King of the World.

There are three things in which the spirit of comradeship is specially needed in the East to-day. The first is we want it so far as the relation of any Westerner with the East is concerned. I should like to appeal to business men, administrators and professional men, for we want them away there almost as much as we want direct missionaries, if they are servants of Christ. It is a marvellous opportunity of using a Christian life for Christ.

How wonderful is the problem before us in regard to the churches of these great lands—the churches of Japan, the churches of Korea, the churches of China, of India. What is to be their future. There is a spirit of comradeship coming into the hearts of those who are there, who are going to work out for themselves, to some extent, if we are not careful apart from us, what they desire, what they think Christ will have them do and be. There is a terrible need of this spirit of comradeship to help Indian churches and Chinese churches in these efforts to work out Christ's destinies for them. They are keen; there is a great call for men.

The third and last point is we want all missionaries to help us in this great work of co-operation between foreign mission societies. We are doing something to bring together those who go out to represent Christ, in a way that they may do Christ's work. Also to look upon, as Christ does, the great harvest that He wishes to reap, and unitedly to join in making that land and other lands His.

My friends, my comrades in Christ, I say there are calls for the personal service of you, some of you listening to me here this afternoon. May Christ make you hear that He has chosen you, appointed you, and will send you.

## II.—By Rev. Cyril C. B. Bardaley (*Hon. Sec. C.M.S.*).

"CHRIST and the New World" is a theme which compels the attention, which kindles hope, and is a challenge to faith and courage in every Christian man and woman. A new world—we are on the verge of the unknown, but Christ is with us.

A new world, a new age, means the birth of new forces. The character of the men and women who emerge as leaders, the extent to which forces which are constructive, uplifting, redemptive, gain the ascendancy over

forces which are disintegrating, baneful, are going to determine the future of the world for a long time to come.

Now one of the greatest facts in this world to-day upon which we are looking out, is the youth of these forces, and therefore they are still impressionable. They are not set. The time of youth in these movements is the time when their direction is decided. When, generally speaking, their thoughts are freshest and their hopes are purest. One common aim

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possesses them all. There is the yearning for the coming of a new order. Grave dangers may attend them. There may be mixed motives, but these new vitalities, these new forces, have immense potentialities for good. Glance over the world as I name them. The great uprising of democracy, nationalism, the women's movement, the desire for liberty is expressed in the principle of self-determination. The desire for brotherhood. The desire for fuller life in the labour movements, in the movements in India and Africa. Everywhere there is desire for progress—progress economic, political, social—and the great question which has to be answered in the coming years is—Will these be competing forces, conflicting, clashing into destruction, or are they going to be forces in fellowship, in brotherhood, lifting into life?

Now it has to be true progress. If there is to be the strengthening of that which is good to the benefit of humanity through these forces it seems to me there are three needs.

First—there must be true ideals; the influence of a movement is determined by the character of ideals which possess its leaders. Ideals decide issues ultimately.

Second—there must be character. Men can only rise to ideals as a result of character. Character is needed for mutual confidence, that mutual confidence which alone can carry us through the great days of stress ahead. You can only build truly on the foundation of character.

Third—there must be brotherhood. The future of the world depends very largely upon the extent to which it is swayed by the spirit of brotherhood. Without it we see no prospect of social and industrial peace in our own land. Nor can there be peace among the nations. Brotherhood means the giving of justice, not the demanding of rights. It is a negation of selfishness and greed. It is the source of friendship and fellowship. If the new order is to be a better order it must contain within itself elements which are cleansing, uplifting, redemptive, and it must have true ideals and character and the spirit of brotherhood.

Now what is the hope? Where is the hope? For us the new order is the Kingdom of God, and with absolute conviction we know that the hope of true and pure ideals, of strong character, and of brotherhood, is centred in the Gospel of our Lord Jesus Christ. How stupendous our responsibilities, the future of this age depending upon the faithfulness to our amazing and sacred trust. How then can we fulfil it? For a few moments let me guide your thoughts along two lines.

We must Christianise our national witness and our national contacts with the non-christian world; and secondly we must strengthen and keep living the Church's contacts with the non-Christian world. We

must strengthen the nation's witness for Christ to the non-christian world. The oneness of the world means mutual knowledge; mutual knowledge means mutual witness. The conditions, say, in Japan or China, testify to the power or lack of power of the great non-christian religious systems in the East to lift up those countries and their peoples socially, morally, spiritually. Conditions in this country testify to other countries how far the Christian faith is lifting us up socially, morally, spiritually. The character of our municipal life, our political life, our industrial and social life concerns the evangelisation of the world. The whole world looks on. It is the fruits of Christianity which are the mightiest of all forces in the evangelisation of the world. It is the proof of the power of Christianity in our whole life which is the testimony needed to-day by the world. We must witness the Christ in our whole life in this country, and we must Christianise our contacts with the other nations. The influence of a business firm in London for Christ or against the Kingdom of Christ reaches as far as the business reaches. There is the contact through our newspapers which reveal the thoughts of England. There is the contact through diplomacy. We do not want only to convert foreigners, we want to convert foreign policies. We have to make Christianity more and more the witness of a whole life to the world, and we have to christianise our contacts with the great non-christian world.

Then we must witness to Christ by sending out men and women to lift up the Cross of Christ. To proclaim the Father's great plan of love to mankind means the healing of the sores of personal and social sin. Apart from the Christ there is no victory over evil. Only through Him can men be free; He inspires them with true ideals; He imparts character—strong and pure; in Him alone can men become brethren. Surely this missionary enterprise of the Church is the grandest enterprise in which men are engaging to-day. I wonder that we do not glory more in our vocation. Every reason constrains us at all costs to press forward in this work to which we have set our hands.

The Christian Church must will to win this new world for Christ. We must seek to understand the bigness of our task, and to be thrilled with the wonder of it as we look out upon this world with all these new forces and these great movements. No promise by Christ has been recalled, no gift of grace has been withdrawn, no command has been annulled. "Go make disciples of all nations"; "Receive ye the Holy Ghost"; "Lo, I am with you always"—these words are the living words of a living Saviour to-day—once spoken, always spoken.

## REVIVAL.\*

### The Wisdom of History.

It is right that the Church should keep a place among its holiest memories for those past seasons when there was a quickening within its soul. From the Day of Pentecost till this hour such seasons have been, and they must have a golden light upon them in the memory of the Christian community. They have been before; they may come again. The story of the Church is not one of a uniform progress; there have been dull and dry seasons; then the coming of life and power, and all things were refreshed as the mown grass after rain.

Such stories of revival are themselves the earnest of better times still to be; they are a perpetual protest against the tyranny of a purely mechanical order; when the institution seems unchanging and unchangeable and as things have been for long they seem doomed to remain, there is always the great story of the past. Out of it the goodly fellowship of the Prophets still speak. There may always arise another prophet. The tide of the Spirit may again break over the bar. It is small wonder that wistful eyes in these days turn to those great seasons; and devoted hearts pray for their return.

But the story of the past has more of value in its warnings than in any specific direction. There is no formula to be derived from the study of past revivals; as though it could be said, This do or that, and the revival will come. But much waste of spiritual energy might be saved if the past could bring its counsels to our aid; and first of all this witness would make it clear that the Church never had a revival through seeking for it directly. They who had such a blessing granted to them always put something else before any desire for an outpouring of the Spirit upon their society. They sought the glory of God first, and other things were added to them. They were at their posts, doing their own tasks dutifully; when the hour struck; they were faithful servants, whom their Lord set over His household to give them their food in due season. They are happy because they are found at their appointed posts. It may be taken as a certainty, according to the wisdom of history, that revivals do not come to those who are thinking of them with an absorbing interest; they come to those who have adjusted their hearts and minds to the glorious will of God.

\* Reprinted from *The Times* of September 24th, 1920.

Another thing is clear; there has always been an element of surprise in these historic revivals. They have never been foretold with any approach to accuracy. The agents have never been nominated. They have come for the most part from the ranks of youth. In this enterprise the despised or ignored are appointed the agents of the Spirit.

The probability in the present hour is strong that the surprise will be repeated. No one prophesied that Saul of Tarsus would be the apostle of the Gentiles. Who could have dreamed that John Wesley, the earnest but blundering priest in Georgia, would be the man through whose ministry the entire Church of England would be quickened? If this was so in the past, there is no reason to doubt that it will remain so. Still the secret of the future rests in the mystery of human personality, exposed to the Divine Spirit, but hidden from all human eyes.

Who will be the appointed agent of a new revival, if such is to be? No one knows; no one can nominate; there is only one counsel for a Church, which learns from its own great past; it must wait, allowing in humility and in patience room for the mysteries of the Divine Spirit. Of any such day of quickening knoweth no man. Around the future way, as around all the past, there is the wonder. That which was never expected came to pass; the weak were chosen to confound the strong; things that were not were called into being; unknown allies were summoned to the service; the humble were exalted and the mighty cast down. So it has often been; so, we may conjecture, it will be again.

What, then, must be the bearing of the Church? With unwearied love and faith it must seek to live to the glory of God, ready at every moment for His will, and courting that will alone to be its peace; with wonder in its heart, and an expectancy which is never allowed to die away in its eyes, it must go about its service. And as it is so doing, at any moment the day may come. It will not be as other days in the past; and some who have prayed for a revival may miss it when it comes. But the true Church will not be dismayed by the strangeness of the day; for it has learned to expect the unexpected. It knows that when its Lord comes He always comes as a wonder and wild surprise.

## Reunion Notes.

**The Archbishop Designate of Melbourne.** THE Committee of Selection appointed to nominate an Archbishop of Melbourne have made a choice that will commend itself to all friends of Christian Unity. The Rev. Harrington Clare Lees has during his ministerial life shown himself to be the possessor of a truly catholic spirit that recognises the unity of all who serve and follow the Master. He has a heart that is warm with love of all the brethren. In pulpit, on platform, in Council and the printed page he has done as much as any man to make plain the fundamental truth that all who are loyal to Christ are one Body in Him. His successful pastorates, his wide knowledge of men, his unique gifts as an expositor, who brings out of his treasures "things new and old" and his personal charm make him admirably suited to the great post he has been unexpectedly called to fill. But even more important than all the qualities nature and study have given him, he is a man who lives in the Presence of his Master and is wholeheartedly consecrated to the work of the ministry of the Word and Sacraments. It is only necessary to read any one of the many books he has written to realise how intensely spiritual is his outlook upon life and how he has drawn from the Bible the inspiration that gives him hope in his labours and faith in their fruitfulness. He places his whole trust in God and we look forward to his exercising an important influence in the religious life of Australia where reunion problems are now exercising the minds of all the Evangelical Churches. May we quote words from his pen which will describe the work he has undertaken: "The Church of Christ has need to learn a lesson from Apollos. Plants, however sound and healthy, need watering. Sermons, however full of fervour, need to instruct inquiring minds. The young folk ought to be led to Christ, but they ask to learn how to take up the cross, and follow Him. A church without a water bearer is likely to be an orchard without a crop. Purely evangelistic mission-stations and societies feel a lack. The evangelist and the teacher must work hand in hand. If evangelists are blessed with converts, they must found and build churches on sound lines and find teachers. There is no rivalry: they are each indispensable." May our friend be richly blessed in his new sphere and be made a "water bearer" to the entire Australian Church!

**The Week of Prayer, 1922.** Never was an appeal for prayer more influentially commended by Christian Leaders at home and abroad than that which has been circulated by the World's Evangelical Alliance for use in 1922. We rejoice at the reception it has received from those who occupy high positions

in all Protestant Churches and rely upon the local ministers and laymen to summon the faithful of their flocks to meet in centres for united pleading with God for blessing. "We live busy lives, but careful husbandry of our time will give us full opportunity not only for secret waiting upon God, but for coming together with one heart and mind to make our requests known to Him." For three-quarters of a century the Week of Prayer has been a time of glad fellowship and never at any time in the history of the Alliance has there been greater need of fellowship in the Gospel. To-day Christendom is faced by dangers of an unprecedented character. The whole world is in travail and the new world that is being brought to birth must either follow Christ or lapse back into the awful condition described by the Apostle "without God and without hope." Only God can bring the peoples to the foot of the Cross and He is willing if we faithfully serve Him to give us even richer blessing than He has bestowed on His people in the past. But we must be willing to wait on Him. We must be ready to hear His voice and obey His will. Is it not His will that His children should consecrate in solemn prayer the New Year to His service and will not the fact that those who serve Him in different Folds come together as sheep of the one Flock of the great Bishop of their souls be an act of loving fellowship pleasing in His sight? We hear the words of our Master: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." When these words ring in our ears and our heart witnesses to the great things He has done for us we can "thank God and take courage." Therefore in the spirit of triumphant faith and consecrated trust in our Master let us all, as far as lieth in us, prepare to make the Week of Prayer a season of real unity and united supplication to our Heavenly Father.

**The Lambeth Appeal.** In addressing the General Assembly of the Church of England the Archbishop of Canterbury said: "Our Appeal has been described as a programme—almost as an agenda paper—or even *mirabile dictu*, as an 'ultimatum' instead of being a reverent attempt to give to our vision some cloud shape." A short time ago an aeroplane flew over London so high that its sound could not be heard and it was so small, that it attracted no notice until it was seen making extraordinary cloud rings in the upper air. It made the clouds which went from form to form, until they slowly faded away in the azure of the clear sky. So will the Lambeth Cloud disappear if it is not acted upon and we are glad to see that the Church of England in Canada and the Presbyterian Church in Montreal have sent representatives to reduce

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to practical proposals the glorious vision seen by the Lambeth Fathers. Their report is before us and we thank God for the spirit of brotherhood that marked the consultations and is expressed in every line of the report. Equality of spiritual ministry evidently governed both sections in drafting a document that will we trust become historic. The relation of Episcopal to Presbyteral ministry is put in its true light. Anglicans who wish to have their share in the life of the Presbyterian Church and are already in Anglican Orders will be commissioned as Presbyterian Ministers are now commissioned, and Presbyterian Ministers will be commissioned by the laying on of hands by Bishop and Presbyters with the formula, "Take thou authority to execute this office now committed to thee by the imposition of our hands. And be thou a faithful dispenser of the Word of God and of His holy Sacraments. In the Name of the Father and of the Son and of the Holy Ghost. Amen." As we read the official documents in connection with the concordat—which must receive the approval of Assembly and Synod before it is law, we were deeply impressed by the underlying spirit of unity. The two Churches recognised their union in the Great Church. Neither claimed pre-eminence—neither asserted itself as superior to the other. Both stood side by side as parts of the Great Church of Christ of which they are living members.

**Bishop Gore on the Montreal Plan.** At one time Bishop Gore was considered a representative of extreme Anglo-Catholicism. He has stood firm while others made progress and he may now be looked upon as a champion of views held by the great middle body of the adherents of the Tractarian movement. In discussing the Montreal scheme he writes: "I cannot at present imagine that the proposed Commission to Presbyterian ministers could be accepted from the Catholic standpoint as valid ordination, or that anyone who holds the Catholic belief about orders could accept the sacraments ministered under this Commission. The admission of this proposed Episcopal form of Commission as being valid ordination would necessitate the abandonment of a great part of the ground on which we have stood in our defence of our Anglican ordinations. And such abandonment we must altogether decline." This is definite and it is well we should know where we stand. Dr. Gore is not altogether satisfied with the Lambeth Appeal. He thinks it can be supported, but the Montreal effort to give it practical shape cannot be too strongly deprecated. We are glad that a man of the position of Bishop Gore should state his opinions with the utmost candour. Nothing is gained by words being employed in an ambiguous sense and the sooner we all recognise that the two ideals of the Ministry—the exclusive strangely called Catholic and the New Testament and primitive—exist and are in conflict the better for reunion. As long as it is held as an indispensable necessity

for unity that all ministers of the Gospel should receive one type of ordination and that type only is valid there can be no real ecclesiastical union. The Christian Ministry is we believe of God, but there is not one phrase in Scripture that will support the claims made for the privileged possession of unique grace by those episcopally ordained. As a means of obtaining a common ministry there is much to be said in favour of universal ordination by Bishops, but when that ordination is considered alone valid, it implies that those who have not received it must admit by implication that they have not the full spiritual privileges they can possess in the Ministry exercised after presbyteral ordination. This has been felt from the beginning to be the real crux in the Lambeth Appeal.

### The Idea of the Church.

In his address to the Assembly the Archbishop quoted the late Dr. Milligan: "Once let the idea of the Church as the embodiment of God's own kingdom in the midst of us be lost, and we are shorn of the mightiest element of our strength." There is no body of Christians organised into a Church that are not convinced that they are part "of the embodiment of God's own Kingdom." As long as men believe they are members of Christ united with Him as Head they cannot possibly imagine that they are not of His Kingdom here on earth. We all derive our spiritual life from the Head and are dependent on the Lord for all we possess. But when the Archbishop passes by the resolutions as being largely for "our own people" and dealing largely with the interim period before the vision is actualised, he seems to overlook the fact that these resolutions embody the principles that have been enshrined in the burning words of the Appeal. He tells us that the Church is not "a mere aggregate of devout Christian folk scattered up and down the world, but the Society of Christ among men, the living Society which He founded." His Grace holds that this Society is represented by the Anglican Communion and it is impossible to believe that any rules of necessity binding upon it are not universally necessary for the whole Society. To think otherwise would be to give the broad-minded and high-souled Archbishop credit for less spiritual insight than he possesses. Until the implications of the resolutions that plainly lay down a certain doubtfulness of grace received in non-Episcopal sacraments be plainly repudiated, there is little hope of Lambeth gaining for its Appeal in practice the support of the Christian world to-day. It has seemed strange to us that while the mutilated Sacrament of the Lord's Supper as administered by Rome comes in for no condemnation or criticism as "doubtful" there should be reflections upon the Sacrament of the Death of Christ as administered by non-Episcopalians. We must get into a non-exclusive atmosphere—the atmosphere in fact of the Upper Room before there is hope of Reunion. That atmosphere is extending in the Anglican Communion as the Montreal Report plainly teaches.

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**Confirmation.** One of the outcomes of the Lambeth Appeal has been an effort to make Confirmation a necessary Sacrament. A writer in *Theology* says: "So far from Confirmation being merely a part of the interior economy of our own Communion there is no rite of the Church which has a more faithful history as the pledge and instrument of reconciliation." Dr. Gore says: "This is an Apostolic Sacrament," and Mr. Cuthbert Turner writes: "May we not now naturally conclude that the reinforcement of that part of the sacramental rite which was common with the baptism of John by a newer part which specially conveyed the gift of the Spirit was after all part of the institution by Christ?" Dr. Headlam, who is one of the ablest of Church of England theologians, retorts: "Are we really to think that the writings of the New Testament were written so obscurely that for the last 1,800 years the Christian Church has been entirely mistaken in this matter?" He points out that according to the Roman Church the matter of the Sacrament is not the laying on of hands but the chrism. The Bishop does not lay hands on the confirmands. In the Orthodox Church the ordinary Minister of Confirmation is the priest and the matter is the chrism and the rite is performed on infants at the time of baptism. When we look beneath the surface we see that the real ground of advocacy of Confirmation as a necessary Sacrament of reunited Christendom lies in the fact that the intervention of a Bishop is essential in the consecration of the chrism by Episcopal hands, or in the laying on of hands! Unless mediately or immediately a person is "bishopped" there can be no fully completed baptism. Where do we find a trace of this teaching in the New Testament or in the early Church? We are fast becoming in danger of following the traditions of men, instead of the Gospel of Christ if we listen to those who profess to be expositors of the essentials of Reunion.

**Ecumenical Methodism.** The presence in London of the representatives of World Methodism directs attention to the greatest modern growth of Church organisation. The Conference represents 55,063 ministers and more than ten million Church members with five times that number of worshippers. Next to the Lutheran Church it has the largest body of adherents of any of the Churches of the Reformation and unlike the Lambeth Conference it stands for a Church that is smaller inside the United Kingdom than it is in the overseas lands. Dr. Workman in his remarkable essay on the place of Methodism in the Catholic Church concludes with the words: "We believe with the earliest Fathers: Where Jesus Christ is, there is His Church." And in the story of Methodism only the blind and irreverent can fail to discern the presence and power of the Master. For us as for St. Ignatius, "Our Charter is Jesus Christ; our infallible Charter is His Cross, and His Death and His Resurrection and Faith through Him." For our part we prefer Lightfoot's

translation "inviolable" as descriptive of the Charter, but that is a detail. Methodism during its earlier history showed itself liable to the fissiparous tendency that divided it into different Churches. Probably that was inevitable, given the conditions of the environment in which it developed. In recent years the separated bodies have drawn together and Methodist union has been brought about in many lands. In England it is the great question before the Conferences and the presence in London of this great assembly of men who are leaders of World Methodism, will do much to promote the spirit of oneness among all who take their inspiration from Christ as revealed to His servant John Wesley. We are now able to look back upon the beginnings of this wonderful religious organisation—by far the most striking tribute to spiritual genius in the modern world and can see in its world growth the marks of Divine leading. Methodism is the depository of a great tradition—it is something more for it conserves the emphasis laid by its unique leader on direct Evangelism. When Methodism ceases to be Evangelistic its days are numbered. As Samuel Chadwick writes: "the Church holds the key to the treasure house of God and the Kingdom of Heaven. The Evangel of the Cross is the good news of Life. The ministry of reconciliation is committed unto us, but it is not by might of men, nor in the power of institutions, but by the Spirit of the Living God, who waits for a people of the Lord ready to be baptised into the redeeming love of God in Christ Jesus."

**Evangelism.** There are many signs that different parts of the Church of Christ are more than uneasy by the absence of a living Gospel in their midst. The Free Church Council has determined to embark on a great Evangelistic campaign, the Anglo-Catholic Fellowship—representing the extreme Anglican party—has taken a similar resolution. Many Evangelicals of that Church recognise that unless they do their duty their place in the spiritual life of England may be lost. On the other hand we hear on many sides a sad cry "have we any message for the present age?" If the trumpet give an uncertain sound we cannot expect to see the people rally to its summons. There will then be no preparation for battle that will lead to great victories for the Cross. We are as well aware as others of the increasing complexity of modern social and religious problems, of the surging insurgent life that surrounds us and of the inability of men to grasp the situation as a whole. But if we wait until we understand and are able to diagnose conditions we shall wait until the crack of doom. While men hesitate to make up their minds, men perish and multitudes drift to their eternal loss. The creeping paralysis that has overtaken so many Church leaders is due to the undermining influence of what is called Modern Thought. We are in too great anxiety about human verdicts and therefore do not employ the Divine remedies. After all Christ does not deal with symptoms—He is concerned with the

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root disease. When all our ills are analysed they are traceable to sin in one form or another. If men turned from sin to God and had faith in the Lord Jesus Christ, the problems of statesmen would become easy and the paralysis of theologians would come to an end. We spend our strength searching for what has been revealed in Holy Writ and forget that what has been hid from the wise and prudent has been revealed unto babes. The message that can save mankind is written broad on the pages of the New Testament. It is the old Gospel message of ruin and redemption—of salvation through faith in a crucified and a living Christ and if He be faithfully proclaimed He may be trusted to apply Himself to the sin-stricken hearts of men. Have Churches and Christians lost sight of the fact that "Paul may plant and Apollos water," but the increase comes from God alone? Is not much of our perplexity due to our too confident reliance upon human powers of discernment and human knowledge to the neglect of the saying of Paul "our sufficiency is of God."

**The World's Evangelical Alliance & Evangelistic Work.** God is calling the Alliance to give a direct lead in the work that most Christians believe to be necessary, but unfortunately too many hesitate to inaugurate. We, from one point of view, stand outside all the Churches, but are within them all. We strive to express the great fundamental Truths without which a Church cannot live and to bring together as members of the Great Church all who hold fundamental truths and consecrate themselves to the service of the one Lord within their own Churches. We cannot foretell the future, but we are convinced that unless our English Christianity become aggressive and attack frontally the citadels of sin—which are the hearts of men—we cannot hope to see the Kingdom of God advance in this land. The Churches are weak because they have lost the power of Evangelism. The people everywhere are seeking help and never were those who regularly attend the means of grace more ready to hear positive teaching and to follow the leading of the Spirit of God. When the Bishop of London speaks of Pagan Parishes in his Diocese he only says what everyone knows to be true. The people have lost touch with Christ and it is for those who are in Christ to bring the masses to the Gospel. There is more good will to the Churches as representative of the Spirit of Christ than is generally supposed. Many who never darken their doors wistfully look for a message of comfort. Only by faith and prayer and faithful preaching can these souls be reached. The Cross must be uplifted despite the conundrums asked by Greeks and the criticisms of those who place the institution above the message. We all wait for the voice to sound that will rally us to the great effort that lies before the servants of God in this generation.

**A Hopeful Sign.** In many districts a new class of Christian workers is arising. The boys and girls who were denied, through their years war service, have been impressed by a sense of duty that is finding expression in service of God. They come forward as Sunday School teachers, they are prepared to address meetings and stand round those who speak in the open air. The spirit of witness is with them and they rejoice in the opportunity of doing "their bit" for God. They are frequently very ignorant, from the theological standpoint, as the years of war were largely fallow years as far as training and teaching were concerned, but they have a deep-seated loyalty to their Saviour and love Him with all their heart. Those that have come forward are representatives of the same class of mind and character without the Church and it is for those who lead to see what can be done to win them to the Saviour. They are passing through the critical ages of their lives. On their decision the future will largely depend. We who have been sorely disappointed and disillusioned by the effects of Army life on the older men and war service on the women—although we had no reason to expect otherwise—have now the greatest opportunity in our lives. Is it going to be used or not? That is the heart-searching thought which ought to occupy the minds of men. What has happened in East Anglia may take place in all parts of the Kingdom. There are men in all the Churches who have Evangelistic gifts that are often unsuspected and while we rejoice with great joy at the movements which are seen in all the Churches, we believe that it may be the will of God that some central step may be taken to band together those who hold by the Gospel message and believe it to be the power of God unto salvation. The days are critical. God may will to use means and methods that are outside the ordinary machinery of organised Church life, while employing the gifts of the Churches in His service.

**The Message of Hate.** It is vain to close our eyes to the facts that lie before us. Class antagonism is being taught as a duty in many circles and it exists where least expected. Nothing can be more opposed to the teaching of Christ than hate of our brother men, and the fruits of hate are terrible. Modern Socialism is frequently based on avowed atheism. Karl Marx is its Apostle and the work he has done by his writings is seen in Russia. Strange as it may appear those who talk most of Marx know least of him and we do not wonder for his writings are unintelligible even to trained economists. But when the working out of a man's thoughts becomes chaotic it is frequently the case that his root ideas are influential for evil. We have before us some extracts from teaching given in Socialist and Proletarian Sunday Schools. We do not wish to quote them, for no good can come of giving greater publicity to words that come from hearts full of

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hate. But the danger is real. Even a small body of adults whose childhood has become perverted by hate can do almost incalculable social and moral evil. The men who have done most to breed un-Christian revolution have in their boyhood become indoctrinated with these false views and have built their outlook on hate. We know that Society has its weaknesses, but it is on the whole the outcome of Christian forces working among the people who are organised into nations. We may exaggerate these weaknesses in moments of rhetorical excitement, but by overthrowing Society and substituting Nihilism or Bolshevism we shall undoubtedly bring ruin, desolation and suffering on the whole community. The only way of fighting the atheistic communism and socialism that surrounds us is by the teaching of the Spirit of Love centred on the person of Him who loved us and gave Himself for us. Hate never did any permanent good. It has always brought its own Nemesis. Only on love and by serving one another by love can we hope to see the world grow brighter and better.

**Ireland.** Is there a man or woman who loves the Saviour that has not been exercised in thought and heart during the past months? Is not the condition of our sister Island largely the fruit of hate? Ask any South of Ireland Irishman who knows his fellow countrymen whether hatred of England has not been taught as almost a religious duty. He will answer with an emphatic "yes" and that hatred still exists and is the driving force behind the extremist policy that has done so much to distress all who wish to see unity and brotherhood. We cannot understand the Irish character and cannot find any Irishmen who is able to explain how it comes about that men and women who are kindly by nature can commit terrible crimes and approve of their commission. The perversion of their nature by hatred is perhaps the most probable explanation. A false religious sanction is given in their thought to their acts and the small scattered minority in the South and West call for the sympathy of their co-religionists in this country. We hold no political brief, but we are anxious for the future. The number of Protestants in the twenty-six southern counties rapidly decreases and all who can are leaving certain districts. It would be wrong to say that a religious warfare is being waged against them, but when loyalty to England in ninety-nine cases out of a hundred co-exists with Evangelical Christianity and disloyalty to the King is found in ninety-nine per cent. of those who are Sinn Fein Roman Catholics, it is only natural that the sufferers from the intolerant majority should be Protestants. The silence of the Press on the religious aspects of the problem is one of the signs of the times. Whatever we may wish to think the fact remains that in the opinion of many publicists religion has less and less importance as a factor in organised human life. This is of course the view of many non-Roman Catholic writers, but we do not see any similar reticence on the part of Roman Catholics.

With them the Vatican Council's view is still the governing factor. It condemned the view, "The Church has not the power of availing herself of force or of any direct or indirect temporal power."

**'No Temere'** It is often forgotten that the **in Switzer.** Vatican Syllabus laid down as **land.** anathema the view "The Church

has not the power of laying down what are diriment impediments to marriage. The civil authority does possess such a power, and can abolish impediments that may exist in marriage." Schrader who is considered the official expositor of the Syllabus thus renders positively the anathema, "The Church has the authority to set up impediments invalidating marriage, but this does not belong to the temporal power, neither does it belong to the latter to annul impediments already existing." *No Temere* simply exercised this power by saying that those who are not married in accordance with the arbitrary dictation of the Roman Church are not married. Recently in Switzerland a Protestant gentleman married a Roman Catholic lady in accordance with the local law. They wished to receive the benediction of the priest who refused it unless the lady was baptised in the Roman Church. She refused and the Curé tried to prevent recognition of the civil marriage which had already taken place. A few months later when the census took place, the official placed opposite the lady's name "concubine" and when this was detected by a friend of the gentleman in the signed census return, the officer said he had taken into account the non-recognition by the Roman Church of civil marriages! The case was about to be brought before the Berne authorities, when the officer withdrew from his position, but the couple are still under the ecclesiastical ban. Rome will not withdraw from her position, but her agents will beat a retreat when the civil power is strong enough to take a stand. Her plans are usually so subtle that it is very difficult to bring her agents to book as they have been brought to account in this instance.

**Church Union** The Editor of *The Quarterly Register in Canada*. gives a good account of the present state of the proposals to unite Canadian Presbyterianism, Methodism and Congregationalism. The Presbyterian Assembly representing the strongest of the three Churches debated the subject and resolved by a majority of 414 to 107 to "take such steps as may be deemed best to consummate organic union with the above-named Methodist and Congregational Churches as speedily as possible." Opposition came from the more settled East and some voices were raised in favour of secession, in order to remain true to a distinctively Presbyterian Church, but the leader of the minority deprecates any ultimate division. It is expected that at least five years will elapse before union is consummated. We are not unduly optimistic when we say that events in the religious world will move more quickly than anticipated.

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Where the yearning for union is keen and the Spirit of Christ rules difficulties have a way of disappearing. The great majority of Methodists and Congregationalists have long made up their mind in favour of union, and the action of the long-established Presbyterian Churches with their historical prestige is comprehensible. The longer an institution has preserved separate existence the more eager it is to retain its status. In the west all the Churches have sprung into being at the same time. Very often the earlier settlers worshipped together and lost that sense of Church connection which was only revived when their own Church followed them. The joy of sharing common worship during the years of absence from their own Church, proved the Spirit of God to be with the brethren who called themselves by another name and now when there is something like a competition of Churches, they feel and realise the duty of union. It may be that Canada will open the way for the Evangelical world to find the path to unity. If it does so, the world will have an object lesson of Christian fraternity, which it must follow if it be true to Christ.

**The New Maltese Con.** Malta is agitated by the guarantee of religious freedom contained in the Constitution. The Bishop says that the grant of Constitutional Government has been "embittered" by the omission of the Article declaring "the Catholic religion to be the religion of Malta" and by the Article that opens posts in the University and Schools to those who are not Roman Catholics. The Bishop expresses the hope "that the faithful when they become aware of the serious wound inflicted on their religious sentiment will insist, through the Assembly, that the omitted article be inserted in the place assigned to it by the people's will." He says the article opening educational posts to non-Roman Catholics "lowers the position of our dear religion

in these islands." It is argued by the supporters of the Bishop that "the case might arise of a Protestant mission in Malta wishing to hold regular public meetings to propagate Protestantism. Religion being a 'reserved' matter the Government would be powerless to intervene although these meetings would produce great irritation among the public." The agitators make no secret of the fact that they wish to make Malta a close preserve for Roman Catholicism and object to the clause "all persons inhabiting the Colony shall have full liberty of conscience and the free exercise of their respective modes of religious worship." The British Empire is based on this clause. We are convinced that no British Parliament can possibly permit a sacred principle that has been maintained for centuries and is the inalienable right of men, to be minimised or explained away to give satisfaction to the representatives of the Vatican who, historically, when they have had the power, did their utmost to use it to the elimination of religious liberty. We are told that "liberty of worship" is inconsistent with the tenets of the Catholic faith. So it is with the tenets of Roman Catholicism which condemns the statement "every man is free to embrace and profess the religion he shall believe true, guided by the light of reason." Schrader adds to this the illuminating comment, "but he must embrace the revealed truth in the Catholic Religion." The statesmen who framed the Constitution were aware of the historic position of Roman Catholicism, and their action was inspired by experience of the past as well as by the traditional policy of our Empire. The ultramontanes of Malta are fighting for the restoration in a British dominion of a conception of life which is fundamentally unchristian and opposed, to the spirit of Christian Liberty. It is well that English Evangelicals should see for themselves the attitude of Rome in Malta.

The cause of the Reformation which gave rise to the Protestant Church was a simple reaffirmation of the truth that the message antedated and created the church. There was a Gospel before there was an Organisation; hence the original form of Christianity, the New Testament form of it, was that of a message going to a lost world. The Apostles and their immediate successors were preachers, not priests. Oneness in Jesus Christ as Lord and Saviour, the high priest of our profession, the priesthood of true believers, and the unity of the task to evangelize the world by going to it with a Gospel of Salvation, was the genuine apostolic doctrine and fellowship.—*Selected.*

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### World Mission Notes.

**The I.R.M.** We heartily congratulate the Editors of the *International Review of Missions* on reaching the completion of its tenth volume. From its foundation we have read it with profit and have found its articles informing and stimulating. Many of them may appeal specially to experts, but they are none the less valuable on this account, for it is of the greatest importance that the more intricate problems that have sprung into being with the growth of Missionary effort should be fully and frankly treated by the best authorities. The October number contains a complete index of the contents of the series. This will be a boon to students who have prized the papers and will be saved much time by their having at hand an easy reference to the subjects they wish to study. A word must be said on the excellence of the Reviews which are always the work of specialists who know exactly what the authors wish to teach, and criticise different view-points with competent frankness. We have long looked to this *Review* to advocate closer Missionary Union and have never been disappointed in the attitude it has taken. It stands for co-operation based on unity of aim and joint work in the great common cause of all Missionary Societies.

**The C.M.S. Delegation.** The C.M.S. sends out a deputation to visit India and calls it a delegation because it will be joined in India by Indians who have given themselves to Missionary work. The Delegation will consist of four gentlemen and two ladies who will co-opt two Indian gentlemen and one Indian lady. The hour is well chosen, for while India is passing through a political crisis it is advisable that European and Indian Christians should in full Christian brotherhood present the message of Christ to the congregations who worship in unity the living Christ. Changes in Indian secular administration, the transfer of education to Indian authority with its implications that attendance at Bible instruction must be voluntary, and the growing insistence on the part of many Indians for self-government in the Church, make the visit almost epoch making. On its report great issues depend, and we pray that Mr. Bardsley and his companions may be given guidance and a right judgment in all things. The shadow of retrenchment hangs over the work of C.M.S. in India and the visitors will be able to see for themselves what must be done and what must regretfully be left undone.

**Missionary Finance.** It has been lately said that our Missionary work is done by deputy and our own home part is largely financial. If it be true that Evangelism at home is discredited and Evangelism abroad is supported by those at home who are lukewarm in the maintenance of home Evangelism, we have reached a

sad stage in our Christianity. Just now all the Missionary Societies are extremely anxious about funds. Since the close of their financial years they have as a rule received less than in the preceding year and the appeals to them for more help are heartbreaking because they have to be refused. We are strongly of opinion that if home Evangelism be undertaken by the Evangelical Churches, the perplexities of the societies will disappear. When men and women see the triumphs of the Gospel in their midst and take part in its proclamation, they will become more eager and determined in their help to those who are doing similar work abroad. A revival of spiritual religion in the home country will inevitably lead to an expansion of the Master's Kingdom abroad.

**Rationalism in the Mission Field.** Unfortunately there is too much reason for believing that, even in the Mission Field, teaching opposed to the fundamentals of the Gospel is finding a footing. The Divinity of our

Lord is considered an open question and an emotional unitarianism or humanitarianism takes the place of the Truth of the Incarnation. When we are told that the Virgin Birth of our Lord and the resurrection of Lazarus are not literal facts, we are not surprised to hear that destructive views of the authority of Scripture are taught. We believe that the great majority of Missionaries are loyal to the Creed of Christendom and have no sympathy with rationalism in its modernist dress, but it is sad to think that even a small minority should propagate doctrine that can only end in the destruction of the simple faith of the converts and the bewildering of their spiritual outlook.

**Christian and Heathen Lands.** A valued Asiatic correspondent writes us in protest of the employment of the adjectives "Heathen" and "Christian" in respect to nations.

He feels that there is no Christian country to-day, and believes that the employment of the adjective—Heathen, is a slur on his own land. We are most unwilling to cause pain to any sincere Christian, but surely when the civilisation of a country is founded on Christian principles and its religious life is essentially Christian, that country may truthfully be called Christian, even when some of its actions are not Christian. When a land has the vast majority of its people given over to the worship of idols and to pantheism, then that land cannot be called any other name but heathen. Love of country must not be allowed to blind us to the real nature of things, and as long as lands are predominantly idolatrous we are compelled by truthfulness to describe them as heathen. Words after all are only labels and can only convey the general character of a country to those who read them.

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**A Cry from Buda Pesth.** An honoured servant of God who for many years has been a devoted Christian worker, appeals to his fellow Christians in this country to show sympathy with their brethren in his city and land. One of the saddest legacies of the war is the alienation of brethren who have fought on opposite sides. We wish for the early arrival of the day when the past will find itself not forgotten, but regenerated in the prevalence of a true Christian spirit. Europe to-day is in chaos and we are convinced that only the Gospel of Christ can bring it into some ordered stability. Intercourse between the Christians of late enemy countries will become more frequent when we all fix our eyes on the Saviour and learn more of His love. Artificial efforts to bring about premature union can only do more harm than good, but we can all pray that those who were ranged against us in battle may with us be brought to such a fuller knowledge of the truth and leadership of Jesus Christ that we may naturally join hands in seeking to advance the Kingdom of God.

**Death of the Waldensian Moderator.** Ernesto Giampiccoli is dead. He died when his powers had reached their zenith, and his usefulness was recognised—from the human standpoint—as essential to the progress of his beloved church. When a student in Florence, he was led to attend the Waldensian Church, and from the day of his conversion he was an earnest and devoted worker. As a Pastor he was beloved, as an Evangelist, he drew the people and he was always ready to make use of fresh methods to win his countrymen to the Saviour. As an administrator he excelled, and his love for young people made him a welcome visitor to their reunions. In the chair of the Moderator "he always had the right word at a difficult moment and the Waldensian Assembly loses by his death the best chairman it possessed." His brethren looking back on his service regret that they did not, when he was with them, tell them how much they valued him. They gave him the highest honour at their disposal, but they did this because he could serve them better than anyone else. After all is not opportunity for service the highest privilege a Christian man can have, and Giampiccoli was given this privilege by his brethren who loved him.

**Changing Spain.** A colporteur in a border province in Spain was brutally attacked and ill-treated on account of his devoted work in selling the Bible. He was armed with legal authorisation for the work, and the assault was as unprovoked as it was wicked. On hearing of the occurrence, the President of the Spanish Evangelical Alliance at once left Madrid to investigate the incident and on discovering the facts he visited the authorities who received him in a most friendly fashion, denounced the deed and promised that the evil-doer would be brought to justice. How

different from twenty years ago, when such an assault would be treated as a natural occurrence and no notice would be taken of the protest. Spain is changing and the existence of a purely Spanish branch of the World's Evangelical Alliance enables the combined influence of Spanish Evangelicalism to be brought to bear on the authorities.

**A Red Bloused Convention.** Six hundred African women—all clad in red blouses and white head-dress—attended the annual assembly of the African Women's Prayer Union. Some of them travelled for five days to be present and all showed the greatest keenness in the week's proceedings. Each address was interpreted into three different languages, for although the members of the Conference had a common faith they could not all talk to one another. The Convention was closed with the administration of the Lord's Supper, which was a time of rich blessing to those who gathered round the Holy Table. It takes a few moments to read these words, but it will take a long time to understand what they imply. They mean that in different parts of South Africa the tribes have not only received the teaching of Jesus, but have also formed Prayer Unions among the women who send their representatives to the Assembly. Picturesqueness always attracts, but when it is a symbol of thousands of families won from heathenism and praying for the blessing of God to rest on their neighbours it is cause for deep thankfulness.

**El Azhar.** While we think of the missionary work in South Africa we cannot be blind to the great menace of Islam to all Christian effort in that continent. El Azhar is the great Moslem University in Cairo. There the picked young men of Islam are trained and sent out into the world to propagate their faith. The Koran is their Text-book, and all are being trained for the priesthood. In the huge mosque supported by its 380 pillars there are between fifteen and sixteen thousand students, and accommodation is provided for twenty thousand. To-day a wave of missionary enthusiasm is passing over the young men, and its effects are seen in the intensified propaganda of Mahomedans in every country where it seeks to enhance its power. We cannot think of Islam as a decaying power. It makes a strong appeal to the heathen who are sunk in animism and fetish worship. It gives them something they value, and makes them immeasurably more difficult to be won to Christ. All honour to the earnest Christian workers in Egypt who strive to lead these young men to Christ. They have seen some of the fruit of their labour of love.

**Palestine and the Jews.** We now know officially that of the 770,000 inhabitants of Palestine, 76,000 are Jews and about the same number are Christians. There has been considerable suspicion on the part of the Arabs

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lest the Jewish element may become so powerful as to deprive them of their rights. The Commissioner has made it plain that the political and religious rights of all who inherit the Holy Land will be fully respected, and has already called condemnation on himself for not permitting the unrestricted entrance of Jews and the assertion of the right to rule the country. It is plain that the dreams of Zionism cannot be speedily fulfilled. Missionary work in Palestine will not be interfered with as long as the British mandate is in force, but it will require all the astuteness of Sir Herbert Samuel to prevent the Jews from showing intolerance.

**China in Transition.** China is entering upon a new stage of her development. The change from an Empire into a Republic has caused a breakdown of central administration, and the different provinces treat missionaries in very different ways. Her statesmen have more Christian leaven among them than those in authority in any other Eastern land, and those most familiar with the country believe that a great place is reserved for it in the Far East. In China the great multitude of the inhabitants are not city-dwellers, and among them itinerant missionaries often find a hearty welcome. When the difficulties are con-

sidered the progress made by the China Inland and other Chinese Missions is amazing.

**Missionary Trouble in the Congo.** In the Lower Congo a number of the Protestant Christians have, under the influence of religious enthusiasm, claimed prophetic gifts and the power of divine healing. The movement spread into the Portuguese Congo, and the officials of the Government are much exercised. The Belgian authorities arrested several of the local Baptist Deacons, and excitement prevails. These outbreaks are far from uncommon among people who have only recently been saved from fetish worship and low religious ideals. The early Church was familiar with them, but with wise handling they are generally brought back to sobriety. We have little idea of the revolutionary character of the change from Heathendom to Christianity, and it is not to be wondered that half instructed converts show at times zeal for a particular view of teaching which has not really been taught them, but which they imagine they have learned from Missionaries, through their minds being full of their old ideas. We may be sure that the able Baptist Missionaries will control the whole movement and save it from excesses.

## Common Prayer.

*Faith is the substance of things asked for ;  
The evidence of things not seen.*

*"Our prayer is unto Thee, O Lord, in an acceptable time."*

### THANKSGIVING—

- For the glorious and uplifting Summer, still lingering, and for its lessons concerning the loving-kindness and sovereignty of God.
- For the new note of Evangelism in the Churches, and for desires after spiritual Revival.
- For the widening spirit of Fellowship and Co-operation in the Mission Fields.
- For the earnest desire for Reunion despite threatening obstacles, and for the prevalence of a spirit of goodwill among the separated Churches.

### LET US PRAY—

- That loyalty to Christ and His Word may not be compromised in the presence of modern philosophies and destructive criticism.
- That the workers and work of all Home Missions may be kept true to the old Gospel and story of Jesus and His love, the only cure for sin.
- That the problem of Ireland may find a satisfactory solution without sacrifice of imperial unity and our Protestant heritage.
- That the principles of the Gospel of Christ may be brought to bear upon all labour difficulties and selfishness give place to altruism.
- That the political power of Rome may be broken, and all efforts to identify Romish errors and superstitions with the Christian Church be thwarted.
- For sufferers from Famine, especially Evangelical Christians, in Russia and other parts.
- For our Agents in Esthonia, Malta, and all co-operating with the Alliance in the spread of the Gospel and the work of Christian Union.
- For gifts in aid of the work of the Alliance in a time of serious financial crisis, and for the Council and all who share the responsibilities of Headquarters.

UNUM CORPUS SUMUS IN CHRISTO.

## WORLD'S EVANGELICAL ALLIANCE.

INVITATION FOR THE

# Annual Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1922.

*Sunday, January 1st, to Saturday, January 7th, 1922*  
(INCLUSIVE).

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### FOREWORD.

*Will all Christian leaders and workers please MAKE ARRANGEMENTS EARLY to bring Christians together for UNITED PRAYER, daily, during this Week, and to circulate the Programme widely. Preachers are earnestly asked to use the suggested texts for sermons on Sunday, January 1st, and to bring the Universal Week of Prayer before their Congregations.*

*Kindly forward promptly a brief report of Meetings held and results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C. 1, England.*

*To all who in every land call upon God through the Name of our Lord Jesus Christ.*

Beloved Brethren in Christ Jesus,

For three-quarters of a century it has been the privilege of the World's Evangelical Alliance to call together the Lord's people in every land at the beginning of the year for united Prayer. In the name of our Lord Jesus Christ we again invite you to unite in the fellowship of Prayer and Intercession during the first week (January 1st to 7th) of 1922.

A world situation of great complexity still must be faced. A new world is being born. East and West the nations of the earth have been in turmoil and trouble. Not only in India and China, but in European lands too, there have been deep social unrest, severe economic difficulties, and widespread distress. Nation has risen against nation, and kingdom against kingdom: there have been famines and earthquakes in divers places. "But all these things are the beginning of travail."

At such a time we do not need to be urged to pray, but we do need to come very humbly to our Lord with the petition that He will "teach us how to pray." We cannot be content with words and forms; we need the right spirit and the gift of power. It has been sorrowfully said, not by an enemy but by a friend, "The Church has not yet discovered, still less begun to realise, the limitless possibilities of intercession." Can we pray as Elijah did on Carmel, or our Lord in the Garden? Can we pray so that heaven is opened, the Holy Ghost descends, and the voice of God is heard? Let us not be content until we have discovered the secret of prevailing Prayer.

During the past year there has been world-wide enquiry amongst the disciples of Christ as to the possibility of closer outward and visible union. Thankfully do we acclaim ourselves to be one in Christ Jesus, yet we have been constrained to penitence and searchings of heart because we still present to the world the appearance of a divided household. We have found that many practical difficulties beset the path of those who are most anxious to find the right way, but Prayer will be answered.

Meanwhile we rejoice that we can unite whole-heartedly in bowing at the Throne of Grace. We remember that special promises are given with respect to united Prayer. Let us not be too pre-occupied, let us not be forgetful, so that we lose what God in His love waits to give. We live busy lives, but careful husbandry of our time will give us full opportunity not only for secret waiting on God, but for coming together with one heart and one mind to make our requests known to Him. On all such assemblies in the Name of Christ, whether large or small, in whatever land, may the power of the Holy Spirit be richly poured forth.

We are,

Yours in the fellowship of Christ Jesus,

(Signed)

CHARLES F. ARMAGH, *Primate of Ireland.*  
 A. F. LONDON, *Bishop of London.*  
 EDW. WINTON, *Bishop of Winchester.*  
 ARTHUR BRADFORD, *Bishop of Bradford.*  
 J. E. CHELMSFORD, *Bishop of Chelmsford.*  
 M. L. HEREFORD, *Bishop of Hereford.*  
 F. J. LIVERPOOL, *Bishop of Liverpool.*  
 WILLIAM SHUCKBURGH LINCOLN, *Bishop of Lincoln.*  
 J. A. LICHFIELD, *Bishop of Lichfield.*  
 HUBERT M. OXON, *Bishop of Oxford.*  
 LEONARD H. SHEFFIELD, *Bishop of Sheffield.*  
 J. SODOR & MAN, *Bishop of Sodor & Man.*  
 GUY TRURON, *Bishop of Truro.*  
 ERNEST WORCESTER, *Bishop of Worcester.*  
 J. R. ROFFEN, *Bishop of Rochester.*  
 WALTER J. F. ROBERDS, *Bishop of Brechin.*  
 CHARLES CORK, *Bishop of Cork.*  
 ROBERT CASHEL & WATERFORD, *Bishop of Cashel.*  
 CHARLES T. P. DOWN, *Bishop of Down.*  
 I. TAYLOR-SMITH, *Bishop and Chaplain-General.*  
 STERLING KILLALOE, *Bishop of Killaloe.*  
 J. A. MCCLYMONT, *Moderator, General Assembly, Church of Scotland.*  
 ADAM PHILIP, *Moderator, U.F. Church of Scotland.*  
 THOMAS BARCLAY, *Moderator, Presbyterian Church of England.*  
 A. J. VINER, *Chairman, Congregational Union of England & Wales.*  
 J. A. SHARP, *President, Wesleyan Methodist Conference.*  
 J. C. CARLILE, *President, Baptist Union of Great Britain.*  
 J. H. SHAKESPEARE, *General Secretary, Baptist Union of Gt. Britain.*  
 W. TREFFRY, *President, United Methodist Church.*  
 SAML. HORTON, *President, Primitive Methodist Conference.*  
 HERBERT R. MUMFORD, *Presiding Bishop, Moravian Church.*  
 WILLIAM SPENCE, *President, Countess of Huntingdon's Connexion.*  
 R. C. GILLIE, *President, National Council of the Evangelical Free Churches of England.*  
 J. SCOTT LIDGETT, *Hon. Sec., National Council of the Evangelical Free Churches of England.*  
 THOS. NIGHTINGALE, *Gen. Sec., National Council of the Evangelical Free Churches of England.*  
 W. B. SELBIE, *Mansfield College, Oxford.*

J. H. RITSON, *Secretaries, British and Foreign Bible Society.*  
 S. NOWELL-ROSTRON, *Secretaries, British and Foreign Bible Society.*  
 C. H. STILEMAN, *Bishop, Secretary, Church Pastoral Aid Society.*  
 GEORGE LANCHESTER KING, *Bishop, Secretary, Society for the Propagation of the Gospel.*  
 CYRIL C. B. BARDSLEY, *Hon. Sec., Church Missionary Society.*  
 F. T. THORNBURGH, *Clerical Secretary, Religious Tract Society.*  
 C. H. IRWIN, *Home Supd., Religious Tract Society.*  
 W. NELSON BITTON, *Home Sec., London Missionary Society.*  
 C. W. ANDREWS, *Secretary, Wesleyan Methodist Missionary Society.*  
 CHAS. EDWD. WILSON, *Secretary, Baptist Missionary Society.*  
 J. STUART HOLDEN, *Home Director, China Inland Mission.*  
 FREDERICK MARCUS WOOD, *Secretary, China Inland Mission.*  
 CHARLES JACKSON KLESEL, *Secretary, Moravian Missions.*  
 THOMAS CARTER, *Secretary, Zenana Bible and Medical Mission.*  
 D. H. G. SARGENT, *Secretary, Ch. of England Zenana Missionary Society.*  
 DAVID C. HAMILTON, *Secretary, South Africa General Mission.*  
 ALAN EWBANK, *Secretary, South American Missionary Society.*  
 A. STUART McNAIRN, *Secretary, Evangelical Union of South America.*  
 J. D. MULLINS, *Secretary, Colonial & Continental Church Society.*  
 A. J. CULWICK, *Home Secretary, London Jews Society.*  
 FRANK J. EXLEY, *Secretary, British Jews Society.*  
 TISSINGTON TATLOW, *General Secretary, Students' Christian Movement.*  
 BASIL MATHEWS, *Editor of "Outward Bound."*  
 ARTHUR K. YAPP, *General Secretary, Y.M.C.A.*  
 EDITH PICTON-TURBENVILL, *World's Y.W.C.A.*  
 ALBERT A. HEAD, *Trustee, Keswick Convention.*  
 W. H. DICKINSON, *Hon. Sec., World's Alliance for Promoting International Friendship through the Churches.*  
 J. H. RUSHBROOKE, *Editor of "Goodwill."*

A. WINGATE, *Chairman of Executive Council.*  
 R. C. HART-DYKE, *Hon. Treasurer.*  
 H. W. WEBB-PEPLOE, *Hon. Secretaries.*  
 R. C. GILLIE, *Hon. Secretaries.*  
 HENRY MARTYN GOOCH, *General Secretary.*

WORLD'S EVANGELICAL ALLIANCE (British Organisation)

WORLD'S EVANGELICAL ALLIANCE,

(British Organisation),

19, RUSSELL SQUARE, LONDON, W.C.1

July 15th, 1921.

Since the Universal Programme received the signatures of Home representatives, the following signatures have come to hand from Colonial and Foreign representatives. They include those only received up to September 30th.

**NATHAN SÖDERBLOM**, *Archbishop of Upsala.*  
**F. H. DU VERNET**, *Archbishop of Caledonia.*  
**J. LOFTHOUSE** (Canon), *Administrator of the Diocese of Keruanin.*  
**ALEXANDER J. KOOTENAY**, *Bishop of Kootenay.*  
**J. A. NEWNHAM**, *Bishop of Saskatchewan.*  
**HERBERT J. MOLONY**, *Bishop in Chekiang.*  
**WILLIAM C. WHITE**, *Bishop of Honan.*  
**FRANK L. NORRIS**, *Bishop in North China.*  
**HIRAM R. HULSE**, *Bishop of Cuba.*  
**FOSS CALCUTTA**, *Bishop of Ceylon.*  
**V. S. AZARIAH**, *Bishop of Dornahel.*  
**R. S. RANGOON**, *Bishop of Rangoon.*  
**CHAS. HOPE GILL**, *Bishop in Transvaal and Cocks.*  
**RENNIE MACINNES**, *Bishop of Jerusalem.*  
**J. H. LINTON**, *Bishop in Persia.*  
**C. NYASALAND**, *Bishop of Nyasaland.*  
**JOHN SIERRA LEONE**, *Bishop of Sierra Leone.*  
**ARTHUR H. TRINIDAD**, *Bishop of Trinidad.*

**Argentine Republic.**

**WM. CASE MORRIS**, *Buenos Aires.*

**Asia Minor.**

**XENOPHON P. MOSCHOU**,  
*President, Greek Evangelical Union, Smyrna.*

**Belgium.**

**KENNEDY ANET**,  
**ALOYS. GAUTIER**, *Eglise Chrétienne Missionnaire, Belge.*

**Canada.**

**E. D. SILCOX**, *for Toronto Branch.*

**Czecho-Slovakia.**

**JOSEF SOUCEK**,  
*President, Evangelical Church of Czech Brethren.*  
**FERD. CISAR**, *Klobouky.*

**Ceylon.**

**A. E. DIBBEN**, *Colombo.*  
**J. S. DE SILVA**, *Kandy.*

**Denmark.**

**H. P. MOLLERUP**, *President of Danish Branch.*

**Egypt.**

**SAMUEL M. ZWEMER**, *Cairo.*

**Estonia.**

**ADAM PODIN.**

**Finland.**

**MATTI TARKKANEN**, *Helsingfors.*

**France.**

**A. MONOD**, *Secretary of French Branch.*

**Greece.**

**P. G. LONGINIDES**, *Athens.*

**Holland.**

**Dr. J. W. PONT.** } *for the Dutch Branch.*  
**Dr. J. WEENER.** }  
**L. W. BAKHUIZEN VAN DEN BRINK**,  
*General Secretary, Synod National Dutch Reformed Church.*

**Iceland.**

**S. A. GISLASON.**

**India.**

**P. O. PHILIP**,  
*General Secretary, National Missionary Society of India.*  
**JAMES L. LEWIS**, *Burma.*

**Madeira.**

**WM. G. SMART**, *Funchal.*

**Nigeria.**

**C. W. WAKEMAN**, *C.M.S., Lagos.*  
**J. A. COLE**, *Lagos.*  
**O. J. GRIFFIN**, *Wesleyan Missionary Society, Lagos.*

**Persia.**

**M. NOROLLAH**, *Tehran.*

**Porto Rico.**

**A. A. CABRERA**, *Chairman, Evangelical Union of Porto Rico.*

**Roumania.**

**J. H. ADENEY**, *Bucarest.*  
**BENJ. SCHLIPF**, *Bucarest.*

**Sweden.**

**O. BERNADOTTE**, *President of Swedish Branch.*

**Switzerland.**

**ERNEST SAUVIN**, *for Central Committee of Swiss Branches.*

**Spain.**

**FERNANDO CABRERA LATORRE**,  
*President of Spanish Branch, Madrid.*

**Transylvania.**

**Rev. Prof. Dr. STEPHEN KECSKEMETHY**,  
*Kolozsevar (Cluj).*

**Turkey.**

**W. W. PEAT**, *Constantinople.*

**Venezuela.**

**W. H. RAINEY**, *Caracas.*

**NOTE.**—It should be clearly understood that the above list is not inclusive of all, who, in the countries mentioned and others not appearing, arrange, either as representatives or individuals for the observance of the Week of Prayer. In the United States of America, for instance, the programme has been reprinted and circulated through the Federal Council of the Churches of Christ in America to the numerous bodies comprised in that organisation in addition to other agencies in the U.S.A., which circulate the programme. In China the programme is printed in Chinese and circulated under the auspices of the China Continuation Committee, in Japan through the Japan Book and Tract Society, in Korea through the Christian Literary Society of Korea, and so on with other countries, the expense being born by the British Organisation of the Alliance.

# UNIVERSAL WEEK OF PRAYER.

## Topics for Universal and United Prayer

*Sunday, January 1st, to Saturday, January 7th, 1922.*

**SUNDAY, JANUARY 1st, 1922.**

### TOPICS AND TEXTS SUGGESTED FOR SERMONS OR ADDRESSES

1. *From whom to Learn.* "Lord, teach us to pray." Luke xi. 1.
2. *Co-operation.* "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. xviii. 19.
3. *Faith.* "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark xi. 24.
4. *Conditions of Success.* "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John xv. 7.
5. *Persistence.* "Men ought always to pray, and not to faint." Luke xviii. 1. (Read Luke xi. 5-13; Matt. xv. 21-28).
6. *Intercession.* "All prayer and supplication for all the saints." Eph. vi. 18. "I exhort that intercessions be made for all men; for kings and all that are in high places." 1 Tim. ii. 1, 2.

**MONDAY, JANUARY 2nd, 1922.**

### THANKSGIVING AND CONFESSION

**THANKSGIVING**—For the possibilities of Prayer.

For all who are serving Christ in all lands.

For the opening of the world to the Gospel.

For the desire for union amongst the Churches.

For signs of spiritual awakening and revival at home and abroad.

**CONFESSION**—Of the unworthiness which mars the lives of Christ's disciples, and the inadequacy of their service.

Of acquiescence in spiritual weakness and defeat.

Of conformity to the world, and love of money, or pleasure, or ease.

Of unbrotherliness amongst men and nations.

**SCRIPTURE READINGS**—Psalm cxlv. ; Isaiah lxiv. ; Matt. xxiv. 3-14 ; Colossians i. 9-23.

**TUESDAY, JANUARY 3rd, 1922.**

**THE CHURCH UNIVERSAL.**—The "One Body" of which Christ is the Head.

**THANKSGIVING**—For the abiding witness, in spite of much frailty, of the redeemed Church.

For all whom, in our own day, the Lord is adding to the Church.

For the noble army of martyrs.

**PRAYER**—That our corporate sins and failures may be forgiven.

That all who profess and call themselves Christians may have a transforming experience of God in Christ.

That all preachers of the Gospel may be endued with power from on high.

That the Bible may be given its rightful place as the authoritative and all-sufficient voice and Word of God.

That to the Church there may be given a clear message to the age, with the spirit of power and love in making it known.

That the influence of the Church in all matters social and political may be for the glory of Christ.

That clearer light on the path of Union may be granted.

**SCRIPTURE READINGS**—Isaiah lv. ; Colossians i. 14-23 ; Acts ii. 37-47 ; Hebrews xi. 32-xii. 3.

**WEDNESDAY, JANUARY 4th, 1922.**

### NATIONS AND THEIR RULERS.

**PENITENCE**—For all arrogance, covetousness, injustice, or falsehood, in international affairs.

For all failure of Christian nations to realise the Fatherhood of God and the Brotherhood of Man.

**PRAYER**—For the time when there shall be war no more, and for the coming of the Kingdom and reign of Christ.

That God will strengthen and guide all movements towards the fellowship of Nations.

For nations where new conditions have arisen, particularly to the new nations of Europe, to India and China, and to the Near and Middle East, that they may be delivered from all racial hatreds and class pride.

That the hearts of nations that have been at war may be cleansed from the passion of revenge.

That famine-stricken lands may again be blessed with plenty.

That in the economic reconstruction of Society the law of Christ may be fulfilled.

For all employers and employees, and all labour movements and democracies of our day, that they may own Christ as Lord.

That the Press of the world may be used to establish truth and justice.

SCRIPTURE READINGS—Psalm xxiv. ; Jonah iii. ; Acts xvii. 22-31 ; Revelation xxi. 1-7.

*THURSDAY, JANUARY 5th, 1922.*

#### MISSIONS.

THANKSGIVING—For mass movements in India and West Africa, and for all who have turned to God from idols.

For the gifts of Christian people, and for the dedication of young life to Missionary service.

PRAYER—For all Missionary boards of administration that they may combine courage with wisdom.

For Missionaries, that both by their life and doctrine they may let their light shine before men : that they may be preserved from danger, and may be helped to understand the language and spirit of the people amongst whom they labour.

For all educational, medical, and industrial Missions, that in all things Christ may have the pre-eminence.

For all experiencing difficulty or persecution in Roman Catholic countries.

For the Moslem world, and for the heathen still in darkness.

For all Bible Societies and their agents.

For increase of understanding of and of spiritual sympathy with Missions in all Churches and congregations.

For more offers of service, and for more indigenous preachers full of the Holy Ghost and of faith.

SCRIPTURE READINGS—Jeremiah x. 1-16 ; Isaiah xxxv. ; Luke iv. 16-30 ; Acts xvi. 9-15.

*FRIDAY, JANUARY 6th, 1922.*

#### FAMILIES, EDUCATIONAL ESTABLISHMENTS, AND THE YOUNG.

PRAYER—For Universities, Colleges and Schools, that all learning may be subservient to the Will of God and be dedicated to His service.

For all families, that they may be homes of pure love.

For the increase of the practice of daily family worship.

That the sacredness of marriage may be upheld.

For young men and women facing the call of the new age, and all Associations seeking their moral and spiritual welfare.

For all Sunday School teachers that they may seek the early conversion of the young.

SCRIPTURE READINGS—Ruth i. 1-8, 14-17 ; Mal. iii. 16-iv. ; Matt. xix. 13-22.

*SATURDAY, JANUARY 7th, 1922.*

#### HOME MISSIONS, AND THE JEWS.

PRAYER—For all home Missions, and for more workers who in the power of the Holy Ghost can tell of Jesus Christ, the Mighty to save.

For increased realisation of the duty of personal evangelism.

For those seeking the suppression of national vices and the laying aside of besetting sins.

For the uplifting of the fallen and the conversion of the heedless.

For the maintenance of the Lord's Day as a day of rest and worship.

For the Jews, that the desires of their hearts may be fulfilled by their restoration to the lands of their fathers ; and that these desires may open the way to their national conversion to recognise that Jesus is "The Christ."

For Missionary work and workers among Jews in all lands.

SCRIPTURE READINGS—Psalm ii. ; Isaiah lxi. ; Luke xiv. 12-24 ; Rom. xi. 25-36.

EVANGELICAL CHRISTENDOM.

## The Universal Week of Prayer, 1922.

*(The following letter has been forwarded to nearly 6,000 representatives.)*

DEAR FRIEND AND BROTHER IN CHRIST,

I am sending you early copies of the universal Programme for the Week of Prayer (January 1st to 7th, 1922), which, as you will see by reference to page 2, is already signed by the heads of Churches, and Bible and Missionary Societies, in Great Britain, and is now circulating for signature by similar representatives abroad.

There is a world cry for Fellowship, and the supreme source and centre of human fellowship is the Lord Jesus Christ. A great desire is stirring the hearts of Christians everywhere to make more visible our essential Unity in Him, the great Head of the Church, and you will know that the Week of Prayer has during the past seventy-five years been a powerful agency under God for the manifestation of Christian Unity and the furtherance of Truth and Love.

We are anxious that the next observance should (D.V.) exceed all past local interest and co-operation, uniting Churches and Christians under the auspices of the Alliance in the highest expression of Christian Unity—united Prayer and Intercession, both of which are the great need of these anxious days.

Hence I write to draw your special attention to the enclosures, and to ask that you will kindly make, or assist to make, early local arrangements for the observance of the Universal Week of Prayer, conferring with local representatives of the Churches and other Christian leaders, so that during the appointed Week, Christians of every name may be drawn together for united Prayer in concert with fellow Christians throughout the civilised world. Not only in the arrangement of public united meetings for Prayer, following the daily topics set out on the Programme, but through their use at Family Worship, and in other ways, can the Week of Prayer be furthered and prevail with God. But much depends on thorough local organisation, and hence this letter.

My Council have decided to supply the necessary Programmes under cost price so as to enable their wide distribution and use in Churches and elsewhere, and I would draw your attention to the Order Form enclosed, also to the fact that the small type edition has a full page left blank for local announcements.

Kindly do not lose sight of this letter or the enclosed Programmes. If unable to act yourself, will you pass them on, with the enclosed instructions, so that the arrangements for your locality may not be overlooked?

With hearty Christian greetings,

Yours very sincerely,

HENRY MARTYN GOOCH

*(General Secretary).*

World's Evangelical Alliance (British Organisation),

19, Russell Square, London, W.C.1.

September 1921.

# World's Evangelical Alliance.

## The Universal Week of Prayer,

JANUARY 1st to JANUARY 7th, 1922.

### Concerning Local Arrangements.

1. The Week of Prayer is annually observed throughout the first *complete* week (commencing with Sunday) of each new year. This arrangement is universal.

2. It has been organised under the auspices of the World's Evangelical Alliance for seventy-five years (since 1846), without a break. In places where a local Branch of the World's Evangelical Alliance is at present non-existent it is asked that it may be stated on all local announcements that the meetings are arranged under the auspices of or in concert with the World's Evangelical Alliance.

3. It is important that all local Ministers and Christian leaders should be communicated with regarding the arrangements, and receive advance copies of the Universal Programme. Copies for this purpose will be supplied gratis and post free on application to Mr. Henry Martyn Gooch, M.B.E., General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1, England.

4. A local Hall or other centre should be secured for the daily meetings where Christians of *all* Churches can and will meet in the spirit of the precept, "Ye are all one in Christ Jesus"; without sacrifice of denominational convictions, but in the earnest desire and purpose to exhibit love and charity towards their neighbours and to unite in common Prayer and Intercession. In some places, Church Unity enables the daily united meetings to be arranged in the Churches, there being interchange and intercommunion.

5. Order sufficient copies of the small edition of the Universal Programme so as to enable them to be freely distributed in, or at, local Churches on the Sunday preceding the Week of Prayer (they are supplied under cost price to assist this). By this means those attending the meetings come prepared intelligently to share in the daily topics for Intercession. Many also who might be unable to attend evening or other meetings thus have the privilege of joining in the universal concert of prayer in their own homes (the topics should prove a stimulus and aid to family worship). All successful meetings depend largely upon wide publicity and thorough organisation. If you need advice or help, apply to the General Secretary at the above address.

6. The meetings (as a rule) should last one hour, commencing and ending punctually. If there is an address, it should be on the daily subjects and should be strictly limited to fifteen minutes. The largest possible amount of time should be spent in prayer, both silent and audible. Discourage long prayers, and encourage short pointed petitions, following the Universal topics. Let everything be hearty. Choose bright and suitable hymns (the new Alliance Hymn Book, price 1d., has been compiled to meet the special requirements of the Week of Prayer and other united meetings. Write for a specimen copy).

7. Thankofferings for local expenses are usually taken at the doors after each meeting (formal seat to seat collections, except in special circumstances, are apt to discourage attendances). The balance from these thankofferings or collections (after meeting necessary local expenses which should be limited) is forwarded to the London Headquarters towards the Home and Foreign work of the World's Evangelical Alliance. If this is distinctly stated at the meetings the offerings are usually willing and liberal. At the present time the Alliance greatly needs such help.